

YOUTH
AND
THE CHURCH

CYNTHIA PEARL MAUS

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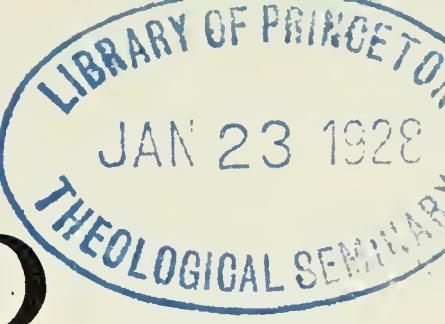
PRINCETON, N. J.

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Youth and the church



YOUTH AND THE CHURCH

A Manual for Teachers and
Leaders of Intermediates,
Seniors and Young
People

By

CYNTHIA PEARL MAUS

Young People's Division Superintendent, Department of
Religious Education of the United Christian
Missionary Society, St. Louis, Mo.

EIGHTH EDITION

Enlarged and Revised with Teaching Outlines, Discussional and
Examination Questions for Use in Community Training
Schools, Leadership Training Schools, Young
People's Conferences, and Teacher
Training Classes

CINCINNATI, O.

THE STANDARD PUBLISHING COMPANY

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This book is affectionately dedicated to my
mother and father,
Mr. and Mrs. R. D. Maus



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FOREWORD AND ACKNOWLEDGMENTS

THE problem of religious education in all its phases has been given wider consideration during the last quarter of a century than in all the rest of the Reformation period combined. There is hardly a type of work in the realm of Christian education upon which one or more books have not been written.

The standards recently adopted by the Sunday School Council of Evangelical Denominations for work with young people in the local church call forth another which the author hopes may be at least suggestive to churches desiring to unify the leadership and correlate the program of Christian education for the youth of the church.

In the preparation of this manual for teachers of Intermediate, Senior and Young People's classes the author gratefully acknowledges her indebtedness to the works of Professors Coe, Starbuck, Athearn, Weigle, King and Butler; to Dr. Ward C. Crampton and Margaret Slattery; to Messrs. Hartshorne, Alexander and Foster; to the published questionnaire and replies presented by Dr. Wade Crawford Barclay to the members of the Sunday School Council; and to the "Canadian

FOREWORD AND ACKNOWLEDGMENTS

Standard of Efficiency Tests for Boys," "Canadian Girls in Training," and the "American Standard Program for Boys."

Besides such acknowledgments as are made in the text, the author wishes to express her thanks to the members of the Young People's Work Committee of the Sunday School Council; to the Secondary Division Council of the Bible School Department of the American Christian Missionary Society; and to a host of friends and teachers of young people the continent over, whose conference and co-operation have made possible this book. To all who have helped in any way, the author is deeply grateful.

C. P. M.

CINCINNATI, O., Jan. 1, 1919.

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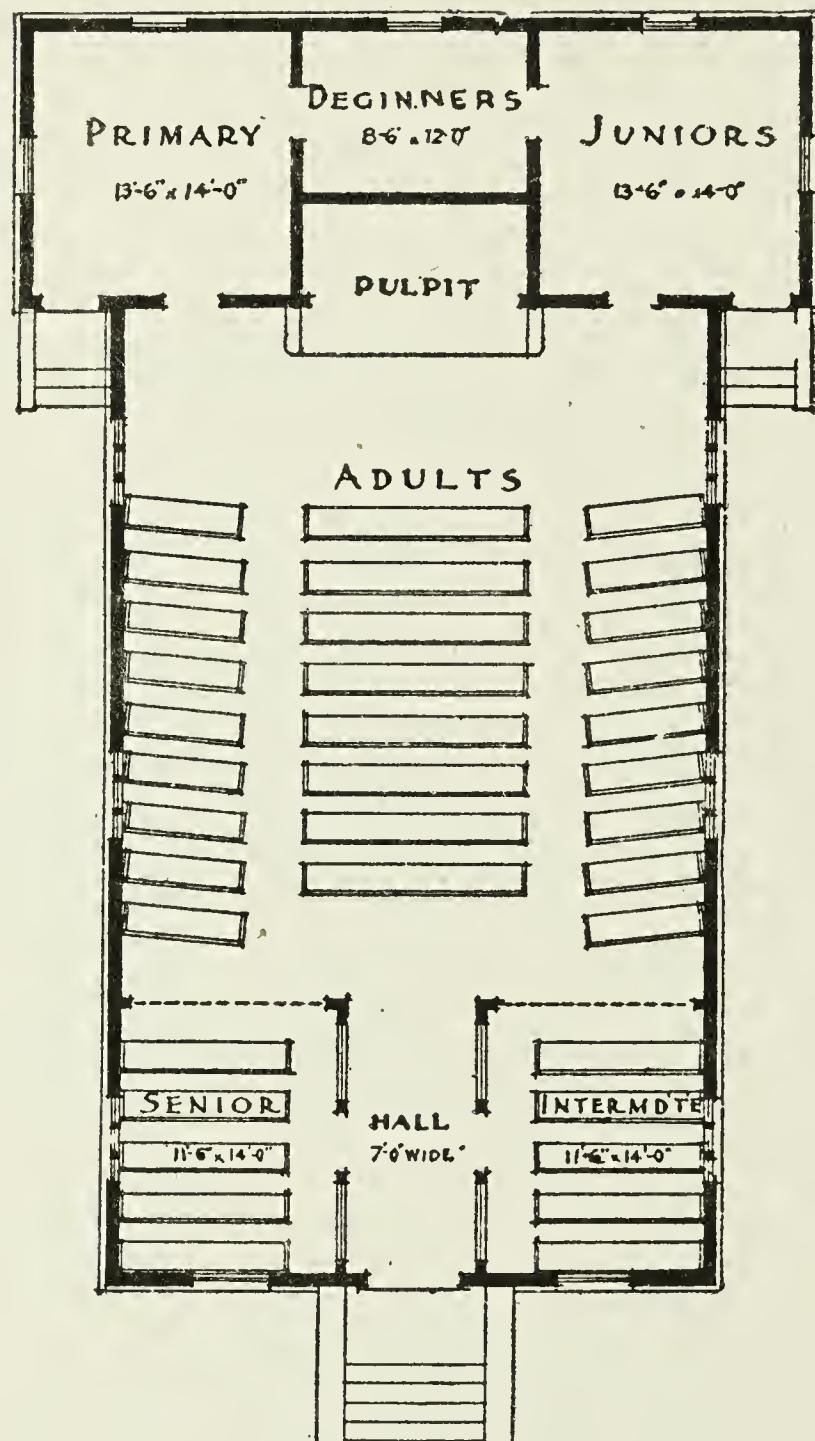
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PLAN I.*

R. H. Hunt, Architect, Chattanooga, Tennessee.

Plan I. is an improvement and enlargement of the traditional one-room building. It offers fair equipment for schools numbering fifty to one hundred.

* P. E. Burroughs, *Church and Sunday School Buildings* (p. 43).

INTRODUCTION

THE task of Christian education and evangelization is coming more and more to be regarded as the work of the church. The early church met together for communion, prayer, praise, the study of the Old Testament, and the gospel (good news) witnessing of the leaders and teachers of the early Christian era. The effect of the apostasy on the teaching function of the early church resulted in making the religion of Jesus Christ pulpit-centered instead of class-centered. The trend of the church of to-day is toward getting back to the teaching function and responsibility of the church of the first century. Separate organizations (brotherhoods; missionary, aid and young people's societies; young ladies' circles and guilds; triangle clubs and mission bands), all of which had their origin during the latter part of the Reformation era, are gradually being submerged in the larger life of the church itself.

Indeed, so far has this idea of unification and correlation progressed, that many churches are now organizing all their educational, evangelistic, missionary and benevolent work on the basis of departments of church life, rather than on the

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basis of a half-dozen or more unrelated and more or less independent organizations. It is indeed a hopeful sign, for the church—not brotherhoods; missionary, aid and young people's societies; circles, guilds, bands and clubs—is the instrument that Jesus founded and through which His kingdom-building enterprise is to be carried to the last man, woman and child in the world.

The church contains people of all ages. The young, not yet old enough for formal membership in the body of Christ, but who are being nurtured by the church into the likeness of Christ, are they not the children of the church? Rapidly maturing boys and girls and young people, making their life choices, accepting Jesus as a personal Saviour and Guide, being trained for, and enlisted in, His service, are they not the youth of the church? The men and women of maturer years, carrying the full burden of responsibility for the evangelization and Christianization of the wide, wide world, are they not the men and women of the church? Why, then, the need of separate men's and women's, young people's, boys' and girls' and children's organizations, related to, but not necessarily including, the whole body of the church? Can not the church, organized on the basis of departments of church life, each departmental group corresponding to a natural life period and administered under one leadership and supervision, carry on all the educational, evangelistic,

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missionary and benevolent work of the church without a multiplicity of more or less independent, unrelated and uncorrelated organizations?

There is a constantly increasing belief, on the part of the churches of Christ everywhere, that such a program of organization would forward the work of the kingdom for all time. Suppose it should mean the loss of some of the terms that through the years we have grown accustomed to and that are dear to us, would it matter much if, through such a unification and correlation of all the agencies of Christian education and evangelization, the work of the kingdom of our Master went increasingly on?

Personally, the author would be willing to see the terms "Sunday school," "Christian Endeavor," "Mission Band," "Circle," "Triangle Club," etc., dear as they are, disappear entirely from our church nomenclature, if in so doing the term "church" might come to have an increasing interest, emphasis, love and significance in the lives of young people. The author has tested groups of young people in every section of the United States, and has yet to find a single boy or girl, in the adolescent years, who is being trained to *think* and *speak* in terms of the church. Ask any group of church young people, anywhere, what organization they think of when you say *Christian education*, and they will reply, "The Sunday school," or the "church college." Ask

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them what term they think of when you say *training for service*, and they will respond, "Christian Endeavor," "Epworth League," or "Baptist Young People's Union." Ask them what organization they think of when you say *missions*, and they will reply, "Young Ladies' Circle," "Guild," "Mission Band," "Triangle Club," etc. In five or more years of testing now, the author has yet to hear an individual or a group respond, "The church;" and yet it was the church, not auxiliary organizations, to which Jesus referred when He said: "Upon this rock I will build my church, and the gates of Hades shall not prevail against it."

The natural units of organization for correlating the educational, evangelistic, missionary and benevolent work of the church will be found in the grading of the modern church school, for the departments of the church's school are based upon natural life periods—the Cradle Roll (infancy), the Beginners (early childhood), the Primary (middle childhood), the Junior (later childhood), the Intermediate (early adolescence), the Senior (middle adolescence), the Young People's (later adolescence), the Adult (maturity), and the Home or Extension Department (the aged and shut-ins). Why can not these departments, organized from the church point of view, properly supervised, administered and equipped, become the basis of organization for all that is done by the church

INTRODUCTION

for and with each natural group? The growing sentiment in favor of the plan is a healthy indication that a unified and correlated program of Christian education and evangelization is to be the policy of the church of the future.

In the chapters that follow, the author has attempted to give, not only a survey of the growth and development of organized work with young people in the local church, but to suggest a plan and program by which the educational, evangelistic, missionary and benevolent work of the church, with its youth, may be unified and correlated in such a way as to make the church, and not auxiliary organizations, *central* in the thinking of boys and girls and young people.

With the hope that pastors, church officers, and teachers and leaders of young people may find, in the chapters that follow, some suggestions that will guide them in working out a unified and correlated program of Christian education for the *youth of the church*, this book, revised and enlarged, and containing teaching outlines and discussional questions on each chapter, is respectfully submitted. CYNTHIA PEARL MAUS.

Revised January, 1923.

INTRODUCTION

TEACHING OUTLINE.

THE WORK OF THE CHURCH.

1. Christian education and evangelization the specific work of the church. Matt. 28: 19, 20.
2. Early church met together for communion, prayer, praise, the study of the Old Testament, and the gospel (good news) witnessing of the leaders and teachers of the early Christian era.
3. The effect of the apostasy on the teaching function of the early church resulted in making the religion of Jesus Christ pulpit-centered instead of class-centered.
4. The trend of the church of to-day is toward getting back to the teaching function and responsibility of the church of the first century.
5. The idea of correlation and unification has progressed to the extent that many churches are now organizing all their educational, evangelistic, missionary and benevolent work on the basis of departments of church life, rather than on the basis of independent, unrelated organizations.

SCOPE OF THE WORK OF THE CHURCH.

1. Church contains people of all ages:
 - (1) The young, not yet old enough for formal membership in the body of Christ's church.
 - (2) Rapidly maturing boys and girls.
 - (3) Young people.
 - (4) Mature men and women.
2. Can not the church, organized on the basis of departments of church life, each departmental group corresponding to a natural life period, and administered under *one leadership* and *supervision*, carry on all the educational, evangelistic, missionary and benevolent work of the church without a multitude of independent, unrelated and uncorrelated organizations?

INTRODUCTION

- (1) There is a constantly increasing trend in that direction among all the Protestant churches of North America.
- 3. The church is divine.
 - (1) The scope of its work is to train the childhood and youth of each succeeding generation to help build, in the life of the world, the kingdom of God.

NATURAL UNITS OF ORGANIZATION.

1. The natural units of organization for correlating the educational, evangelistic, missionary and benevolent work of the church will be found in the departmental groupings of the modern graded church school, each of which corresponds to a natural life period:

- (1) Cradle Roll—period of infancy.
- (2) Beginners Department—early childhood.
- (3) Primary Department—middle childhood.
- (4) Junior Department—later childhood.
- (5) Intermediate Department—early adolescence.
- (6) Senior department—middle adolescence.
- (7) Young People's Department—later adolescence.
- (8) Adult Department—maturity.
- (9) Home or Extension Departments—aged and shut-ins.

2. Through departments of church life, based on natural life groups, all the work of the church may be organized and administered in such a way as to train children, young people and adults to think and serve in terms of the church, and not auxiliary organizations.

THE AUTHOR'S PURPOSE.

1. To help pastors, church officers, teachers and leaders of young people in the working out of a correlated, unified program of Christian education and evangelization for the *youth of the church*.

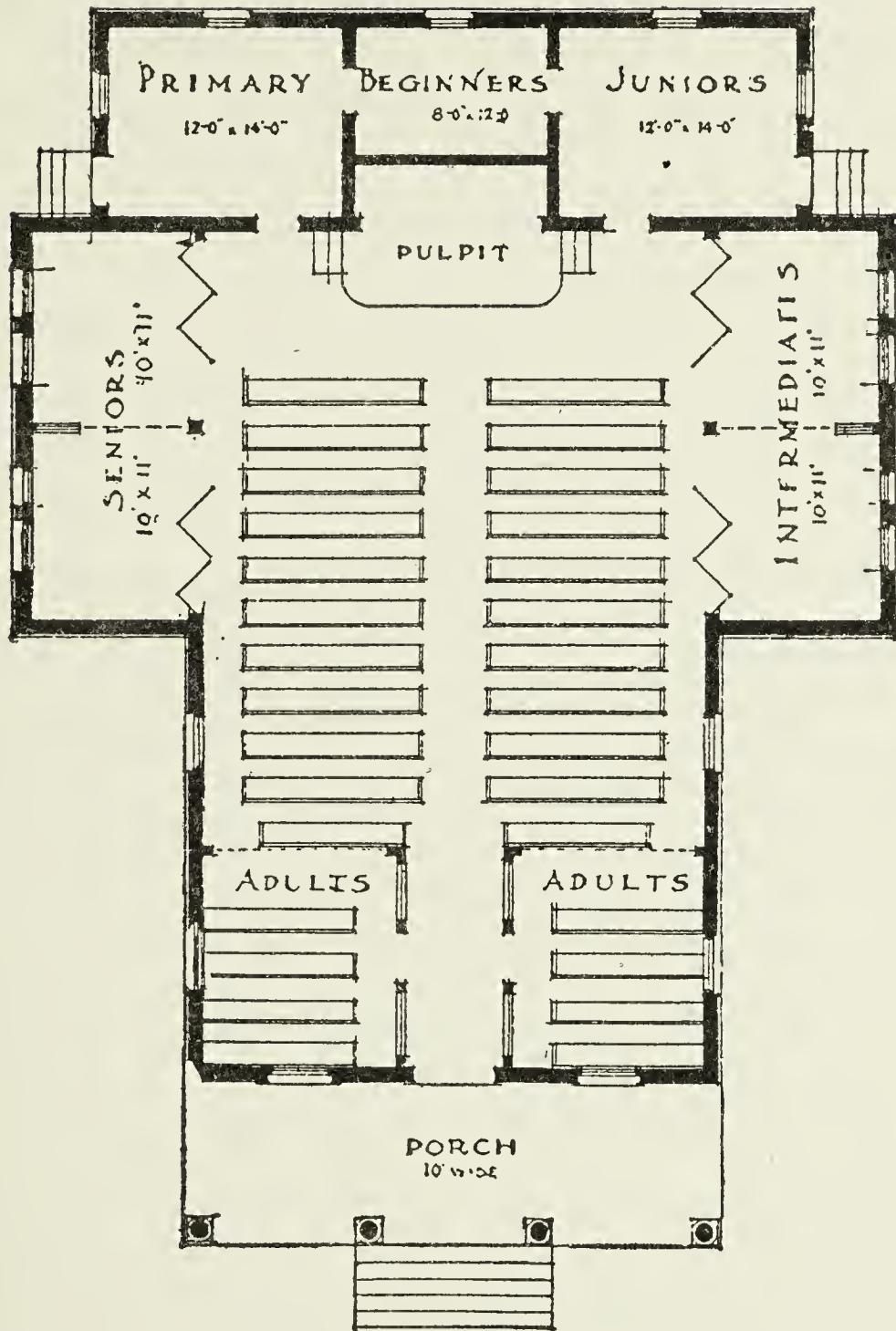
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2. The chapters that follow give a detailed approach to the task of correlation and unification for the three adolescent groups:

- (1) Intermediates—early adolescents.
- (2) Seniors—middle adolescents.
- (3) Young people—later adolescents.

QUESTIONS FOR STUDY AND DISCUSSION.

1. What is the real work of the church?
2. What was the effect of the apostasy on the teaching function of the early church?
3. How may all the work of the church be organized and administered under one leadership and supervision?
4. Discuss the scope of the work of the church.
5. What are the natural units of organization for correlating the educational, evangelistic and missionary work of the church? Why?
6. What is the author's purpose in writing this book?



PLAN III.*

R. H. Hunt, Architect, Chattanooga, Tennessee.

In Plan III. we have an extension of Plan I., two rooms being added on each side of the auditorium. This plan provides nine classrooms and offers ample provision for schools enrolling one hundred and fifty.

*P. E. Burroughs, *Church and Sunday School Buildings* (p. 45).

I

THE REORGANIZED YOUNG PEOPLE'S (SECONDARY) DIVISION

IN order to fully understand the "why" of the new grouping in young people's work, it will be necessary to think through together the growth and development of the educational work of the church through its church school, for the Young People's Division of the church's school, like every other division, has grown through a period of eight or ten years to its present development. Just as the years from 1902-1908 mark the evolution of the Elementary Division, and the years from 1905-1914 the evolution of the Adult Division, so also the years from 1907-1917 mark the evolution of the present reorganized Secondary or Young People's Division.

Prior to the year 1900, departments were unknown in the Sunday-school world. The great majority of schools maintained a Primary or "infants" class, with pupils ranging anywhere from babyhood to eight or nine years of age; one or two boys' and girls' classes; a young people's class, and one or more adult classes. In 1902

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separate Primary and Junior classes began to be agitated, and in 1905 the adult-class movement started with everybody from sixteen years of age on up, eligible to membership. The year 1906 saw the appointment, by the International Sunday School Association, of a committee on "Intermediate" work, and soon after the term "Intermediate" began to be used. It was not, however, until as late as 1908 that the term "Intermediate department" as such began to be generally used. That year saw, also, the completion of the present Elementary or Children's Division, with its Cradle Roll, Beginners, Primary and Junior departments of the church school.

In 1909, because of the large number of boys and girls who were annually lost to the church's school, the attention of the Sunday-school world began to center on the upper teens, which, prior to that time, had been regarded as a part of the Adult department, and in 1910 a committee representing the Intermediate and Adult departments of the International Sunday School Association was appointed to study and survey the whole matter. This committee sent out a questionnaire to the leading educators throughout North America, and on the basis of their replies the Executive Committee of the International Sunday School Association created the Senior department (ages seventeen to twenty) and made provision by which the Intermediate and Senior departments were

REORGANIZED SECONDARY DIVISION

combined into an Advanced Division to rank with the Elementary.

In 1911, in order to conform more nearly to current educational nomenclature, the International Sunday School Convention at San Francisco changed the name of this new division from "Advanced" to "Secondary," and on May 1, 1912, Mr. John Alexander was called to become the superintendent.¹ By the San Francisco Convention this new division was empowered to appoint a commission to study the whole problem of the teen years, with the understanding that the findings were to be published in book form. Two volumes, "The Sunday School and the Teens," and "The Teens and the Rural Sunday School," both edited by Mr. Alexander, are the result of the work of that commission, and they have been invaluable in the evolution of the Secondary or Young People's Division.

In 1910 the Sunday School Council of Evangelical Denominations was organized, and in 1913 the following agreement was entered into by the Sunday School Council and the International Sunday School Association: "That the International Sunday School Association and the Sunday School Council of Evangelical Denominations recognize it to be the right and responsibility of each denomination to determine standards for its

¹ Alexander, *The Secondary Division Organized for Service* (pp. 32, 33).

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own Sunday schools.”¹ Since that time the Sunday School Council has been at work on more effective educational standards for the Secondary or Young People’s Division.

During the years from 1912 to 1917, several different forms of departmental organization, within the old Secondary Division (ages thirteen to twenty), were experimented with, with varying results. The majority of schools had what was known as an Intermediate department (ages thirteen to sixteen) and a Senior department (ages seventeen to twenty). Other schools grouped all the pupils from thirteen to twenty into one department, known as the teen-age or high-school department; and still other schools had what was known as a boys’ department (ages thirteen to twenty), under a man superintendent, usually; and a girls’ department (ages thirteen to twenty), under a woman superintendent, usually.

It was the author’s privilege, during a five-year period, to test out, to a greater or less degree, each of these three forms of departmental organization under the old standard, and no one of them seemed adequate to meet the needs of young people. Sixteen-year-old girls especially were restless and unsatisfied in the Intermediate department; and when girls reached the age of eighteen or nineteen, and put their dresses up or down, accord-

¹ 1913 *Minutes of the Sunday School Council of Evangelical Denominations* (p. 54).

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ing to the prevailing style, they took themselves out of the Senior, teen-age or girls' department and joined the young people's class. Boys of twenty-one and twenty-two, who had been duly promoted into the young people's class, but who had a "crush" on some girl in the middle teens, refused to group with young people, preferring to remain in the Senior, teen-age, or boys' department. The experience of the writer was not different from the experience of nearly every other worker with young people on the continent. The old arbitrary age limits of thirteen to sixteen for the Intermediate department, and seventeen to twenty for the Senior department, would not work. Pupils refused to stay "put," and there was general dissatisfaction with all three of the old departmental groupings. And so, in 1914, the Young People's Work Committee of the Sunday School Council, in joint conference with the Secondary Division leadership of the International Sunday School Association, began the task of study and investigation looking toward new standards for the Secondary Division that would make it possible to meet, in a larger way, the individual and group needs of the youth of the church.

All students of child life are agreed that in the development of life from birth to the grave there are certain fairly well-defined periods or epochs. These periods are often referred to as infancy, childhood, youth, maturity, etc. This is evidently

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God's plan for developing life. It follows naturally that those who wish to deal successfully with life must make their plan and program conform to these more or less clearly defined periods of development. In the field of secular education these *life periods* have long been recognized in elementary, secondary and collegiate schools, and the recent agitation in the secular school world for the reorganization of the public schools of this country on the basis of the six-six plan—six years of elementary education and six years in secondary or Junior-Senior high school—is an indication that the secular schools are recognizing these *life periods* with constantly increasing efficiency. The action of the Sunday School Council at its January (1917) meeting in Boston, Mass., in changing the scope of the Secondary Division of the church's school to cover the whole period of adolescence (twelve or thirteen to twenty-four years), is an indication that the Sunday-school world is beginning to recognize these natural *life periods* with ever-increasing efficiency.

The scope of the Secondary Division as it is now constituted covers the years from twelve or thirteen to maturity, and recognizes within that scope three natural or normal groups: (1) The Intermediate department or group (ages twelve to fourteen approximately), (2) the Senior department or group (ages fifteen to seventeen approximately), and (3) the Young People's department

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or group (ages eighteen to twenty-four approximately); with the understanding that the grouping of any particular pupil is not to be determined by age alone; the public-school grade, week-day social relations, mental and religious development, are exceedingly important factors and are to be taken into account.¹ The groupings just referred to are in all cases to be considered flexible, thus permitting the adjustment of the group to the needs of individual pupils.

REASONS FOR THE REGROUPING.

Physiological: The term "adolescence" means "growing" or "maturing," and close study and observation show that there are three (not two) clearly marked stages of growth within this ten or twelve year period.

The first stage covers the years from twelve to fifteen, and is often referred to as the organic period or early adolescence. During the period of childhood nature has been at work building the body of a boy or girl. With the period of adolescence there begins another ten or twelve year process, during the first three or four years of which the body of a child becomes the body of an adult.

The second stage cover the years from fifteen to eighteen and is often referred to as the emotional

¹ 1917 Minutes of the Sunday School Council of Evangelical Denominations (pp. 44, 45).

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period or middle adolescence. During these years, nature, having built the body of an adult, installs in that body the emotional nature of maturity.

The third stage covers the years from eighteen to twenty-four, and is often referred to as the intellectual period or later adolescence. During these years the reason and will centers of the brain mature rapidly, giving the power for independent thought and balance to the emotional instability of the middle teens.

Of course, as Professor Athearn indicates, "all these changes are going on at once, but physical changes are the dominant characteristic of the first period, emotional development characteristic of the second period, and intellectual reconstruction is the distinguishing element in the third period."¹

Dr. Ward C. Crampton says: "The greatest failure of education to-day is its inability to recognize the fact that sexual ripening determines an entirely new outlook upon life. The pubertal change leaves the child a wholly different being, different mentally, physically and morally from children in the stage left behind."² And while no arbitrary grouping can ever be worked out that will determine with accuracy just when the transition from childhood to maturity takes place

¹ *The Church School* (p. 174).

² King, *The High School Age* (p. 41).

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(there is a very wide variance in the pubescent period in individuals and the sexes. Girls usually enter and pass through this period anywhere from twelve to fifteen months earlier than boys), all authorities are agreed in thinking that the years from twelve to fifteen with boys, and from eleven to fourteen or fifteen with girls, mark the transitional period of adolescence.

"The basis of all development is physical. The nerves and muscles are the instruments of the intellect, the feelings and the will; and self-control and the development of all the higher moral and intellectual powers depend upon the proper interaction of nerves and muscles."¹ Inasmuch as adolescence is the age of nerve and muscle education, the Young People's Work Committee of the Sunday School Council felt that the departmental groupings of the youth of the church ought, as nearly as possible, to conform to these natural life periods, in order that we might plan the educational program for youth in such a way as to develop the physical life of each natural group to its "*n*th" power. It is a well-known fact that a strong, healthy body inhibits wrong tendencies. This makes physical consideration and training necessary to the full-rounded development of every adolescent, not for the sake of the body alone, but for the sake of the mind and heart as well.

¹ *The American Standard Program for Boys* (p. 31).

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Psychological: The greatest problem of young people is to find themselves in the world of work, of social enjoyments and of daily duties. This is not only a problem of adjustment; it is a problem of building up new personalities in which shall be fused all that is vital in the world about them with that which is unique and original in themselves, for in every human being something new, something original, something individual, is brought into the world. Education, as far as adolescence is concerned, is possible for each youth only in so far as it enables him not merely to conform to life as he finds it, but to make it over to some extent in terms of himself.

The dominant, outstanding characteristic of adolescence is *individuality*. "The normal adolescent feels keenly this impulse *to be himself*; to question all traditions, all assumptions; to think things out for himself, whether it be in the realm of literature, of art, of religion, of morals, or of social duties. This impulse is God-given, and it is good, even though he may find in the end that his conclusions are not so very different from those of others about him; for it is through this impulse to think for himself that he finds himself, and proves his right to be a man among men."¹

The basic reason for the reorganization of the secular schools on the basis of the Junior-Senior

¹ King, *The High School Age* (p. 95).

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high-school plan is that they may contribute in a larger way to the realization of this individuality, this personality in the life of maturing boys and girls.

During the period of study and investigation carried on by the Sunday School Council, looking toward the reorganization of the departmental groupings of the church's school, Dr. Wade Crawford Barclay sent out a questionnaire to leading educators in the public schools of this country, asking them to state briefly the reasons for reorganizing the public schools on the Junior-Senior high-school plan. The following quotations are illuminating:

"To take account of the changes physiological, psychological and sociological; to bridge the gap a little more completely between childhood and early adulthood; to provide an opportunity to find oneself in the multiplicity of interests of life."

—*C. O. Davis*, University of Michigan.

"Identity, or, at least, similarity, of physical and mental traits; the consequent desirability of similar management and discipline; the prevalence of certain common interests and the resulting need of similar material and methods of instruction; greater likelihood of continued school attendance beyond the eighth year, because the close of the Junior high-school period comes after the adolescent has become accustomed to a new state of development, in place of coming just when the

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physiological transition makes him most restless."

—*A. Duncan Yocom*, University of Pennsylvania.

"Conforms to the psychological development of the child; makes the transition from elementary to high school at a less critical period; makes possible a greater diversity of work; greater adaptation to the needs and interests of pupils; facilitates the development of the social consciousness; democratic; grants equality of opportunity."—*L. B. Rogers*, Lawrence College.

But some may raise the question: Are the reasons that have led to the formation of Junior-Senior high schools reasons that have application to the work of the Sunday school? Are they sufficient to make desirable the formation of separate departments in the church's school to conform to the Junior high school (seventh, eighth and ninth grades), and Senior high school (tenth, eleventh, and twelfth grades)? The following quotations, taken from the replies which Dr. Barclay received to that question, are significant, and worthy of study and consideration.

"Certainly! The Sunday school must adapt itself to the nature of the child and the nature of society exactly as does the public school."—*L. W. Rapier*, Pennsylvania State College.

"Yes. The factor of congenial association has greater bearing upon efficient work in religious education than it has in secular education. The force of the demand is more urgent in the Sunday

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school than in secular schools.''-*F. J. Kelly*, University of Kansas.

"Yes. The question of adolescence determines emotional maturity as well as intellectual maturity, and, in consequence, the child's interests and his moral religious maturity. Yes! Emphatically, yes!"—*Thomas M. Balliet*, New York University.

"I see no good reasons why the Sunday school should fail to recognize itself on a psychological basis. The public school sees the need of differentiation in content and methods for the years twelve, thirteen and fourteen, which motion is based on psychological grounds; and if the psychology is well founded, then it certainly should hold for the Sunday schools as well as the public schools."—*William E. Smythe*, De Pauw University.

Of the forty public-school educators who replied to this question, thirty held that the reasons applied quite as much in the realm of religious as of secular education.

The Junior-Senior high-school movement is growing rapidly in the secular school world; and large numbers of cities and towns that have not as yet adopted the Junior-Senior high-school plan have departmentalized the work of the seventh and eighth grades so that pupils twelve and thirteen years of age are grouping together for study and recreation. The public-school grouping determines very largely the sociological groupings for

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all those enrolled in the public schools, for, as boys and girls group five days a week in the public schools, they will tend to group in the church's school.

Sociological: Practically all the auxiliary organizations that touch the life of young people from twelve to eighteen years of age recognize in their plan and program of work these two natural groups, the organic (12-14), and the emotional (15-17). The Boys' Work department of the Y. M. C. A., the Girls' Work department of the Y. W. C. A., the Boy Scouts movement, the Camp-fire Girls movement, all recognize the twelfth year as the beginning of the transitional period from childhood to early adolescence, and admit to membership boys and girls twelve years of age and older.

The playground directors in cities and towns recognize these two natural groupings (12-14) and (15-17) in planning their group games; and physical directors in the public schools find it advantageous, even in cities and towns where the Junior-Senior high-school plan is not in operation, to group seventh and eighth grade pupils together for recreational activities.

Inasmuch as all the organizations that touch the social life of boys and girls in the periods of early and middle adolescence recognize these normal groupings, it seemed the part of wisdom, from the viewpoint of the Young People's Division leadership of the continent, for the church's

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school to conform, so that sociological groupings need not be broken in the church's educational program.

Religion is a vital thing. It touches the whole of life or it touches none of life, for there is no phase or interest of boy and girl life that lies outside the reach of the church in kingdom-building. The church in its outreach into the life of youth touches all life situations, physical, intellectual and social, as well as religious. It must take into account the three great passions of youth—work, play and love—and build its program in such a way that it will give young people something to do, something to think about, something to enjoy, something that will enable them to give themselves in service. It must co-operate with every other agency that is at work for the physical, mental, moral and religious uplift of boys and girls; and, in order to do this in the best way, it must conform, as far as sociological groupings are concerned, to those adopted by other agencies that are at work in the life of young people. The new groupings make it possible for the church's school to co-operate in the fullest way with all other auxiliary organizations that are working for the social betterment of young people.

GENERAL PRINCIPLES.

Quite as important as, if not more important than, the regrouping of the *Young People's*

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Division, is the statement of general principles that must underlie all work with young people. For it is on the basis of this statement of principles, together with the more scientific grouping, that we are to realize the highest moral and spiritual development in the life of the youth of the church.

The general aim in all work with young people in the church is to produce, through worship, instruction and training, the highest type of Christian manhood and womanhood, expressing itself in right living and efficient serving.¹ As over against this aim, let us face squarely the existing conditions.

The most outstanding need on the part of the youth of the church to-day is for the unification and correlation of all the organizations that are at work with young people in our modern church life. More and more as one goes in and out among the churches is he made to feel this need; for it is not an uncommon thing to find anywhere from six to a dozen organizations, all clamoring for the loyalty and support of the same group of young people. The author has in her possession, clipped from the church bulletin of one of the largest churches in the State of Indiana, an announcement of twenty different meetings, within a given month, of twenty different organizations, all of them at

¹ 1917 Minutes of the Sunday School Council of Evangelical Denominations (p. 45).

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work with young people between the ages of thirteen and thirty years. No wonder that the average young person has no *church conscience!* The building of a *church conscience* is an *absolute impossibility* under conditions like that.

Young people are being literally pulled to pieces by the numerous appeals for membership and service that come to them from all the different organizations that are attempting to do work with young people in the local church. At the present time, with all the multiplicity of organizations, we have in our churches groups of young people with a smattering of information in regard to the Bible, a smattering of information in regard to missions, a smattering of training in the culture of the devotional life; but not a single group anywhere that has an adequate knowledge of the world task and world program of the church. Through the very multiplicity of organizations, each stressing some particular phase of the church's activity, we are producing groups of young people that are intellectual snobs. They are a mile high on some subjects and an inch wide on others. They are as sharp as the point of a cambric needle on some particular phase of church work, and as ignorant as the heathen on every other phase of the church's world program.

The youth of the church need a unified and correlated program of Christian education in which impression and expression are not separated

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as they are now, when one organization is attempting to teach, while other organizations train for service. *Teaching and training go hand in hand.* They may not be separated. You can not *teach* without *training*, and you can not *train* without *teaching*. *Impression plus expression is the educational process.*

When we shall come to have one organization by which and through which each natural group of young people shall be trained both to know and to do the whole will of God, then, and then only, will we have groups of young people who see the whole task of the church in its program of world redemption.

The new standards for grading and grouping adolescent boys and girls not only recognize the organic, emotional and intellectual needs of adolescence; conform as far as the periods of early and middle adolescence are concerned, with the Junior-Senior high-school plan; but make it possible for the first time to organize the youth of the church for adequate Christian service. The standards as approved by the Sunday School Council face squarely this problem of a divided interest, a divided energy, a divided loyalty, and the tremendous loss resulting from it; and suggest the following plan by which we may unify overlapping organizations and correlate the program of worship, instruction and expression for each normal group:

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“That the ideal (goal toward which we should work) is *one inclusive organization* in the *local church* for *each normal group of adolescents*—Intermediate, Senior and Young People. That each of these organizations should provide all the necessary worship, instruction and training through departments made up of classes, the classes to be organized for specific tasks and individual and group training; the departments organized for group activities and for the cultivation of the devotional life through prayer, praise, testimony, and other forms of self-expression.

“That in churches where there already exist a Sunday school, young people’s societies, and other organizations for adolescents, the work of these organizations be correlated in such a way as to be complementary, not conflicting and competing.

“For this purpose there should be in each group a committee composed of the presidents and teachers of classes, the officers of the various organizations involved, the pastor and any advisory officers appointed by the local church. These committees, in conference with those charged with the work of religious education in the local church, to determine the program of study and activities, in order to prevent overlapping and duplication of effort.

“That the program of study and activities for adolescence be such as to develop them on all sides of their nature—physical, intellectual, social and

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religious. It should include Bible study and correlated subjects, the cultivation of the devotional life, training for leadership, and service through stewardship, recreation, community work, citizenship, evangelism and missions.”¹

TEACHING OUTLINE.

THE “WHY” OF THE REORGANIZED YOUNG PEOPLE’S DIVISION.

1. History of growth and development of the Sunday school.
 - (1) Unorganized Sunday schools, prior to 1900.
 - (2) Growth of the “graded ideal” from 1902-1908.
2. Leakage in the upper teens.
 - (1) Organization of “Advanced Division” to rank with Elementary and Adult, in 1910.
 - (2) Change of name from “Advanced” to “Secondary,” in 1911.
 - (3) Calling of a Secondary Division superintendent by International Sunday School Association in 1912.
3. Organization of the Sunday-school Council of Evangelical Denominations, 1910.
 - (1) Agreement in regard to local school standards in 1913.
 - (2) A re-study of whole matter of standards and programs for adolescence by the Young People’s Work Committee of the Council from 1914-1917.
4. Previous attempts to solve the teen-age problem.
 - (1) Experimentation from 1912-1917, with at least three forms of departmental organization for the years 13-20.
 - (a) Intermediate (13-16 years). Senior (17-20 years).

¹ 1917 *Minutes of the Sunday School Council of Evangelical Denominations* (pp. 46, 47).

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- (b) Separate teen-age boys' and girls' departments.
- (c) Combined teen-age boys' and girls' or high-school departments.

(2) General dissatisfaction with all three of these plans.

5. The contribution of educators to the problem:

- (1) Three epochs of life—childhood, youth, maturity—each of which has clearly marked periods of development.
- (2) Adolescence (youth)—a ten or twelve year period with three, not two, marked stages:
 - (a) Early adolescence, 12-14 years.
 - (b) Middle adolescence, 15-17 years.
 - (c) Later adolescence, 18-24 years.

6. Secular education in its plan and program of education takes these life epochs and periods into account:

- (1) Elementary schools:
 - (a) Kindergartens.
 - (b) Elementary grades.
 - (c) Grammar grades.
- (2) Secondary schools:
 - (a) Junior high schools.
 - (b) Senior high schools.
 - (c) Colleges.
- (3) Advanced schools:
 - (a) Specialized schools.
 - (b) Postgraduate work.

YOUNG PEOPLE'S DIVISION AS AT PRESENT ORGANIZED.

1. Scope of the division (ages 12-24 approximately).
2. Departmental groupings:
 - (1) For the large school:
 - (a) Intermediate (ages 12-14 approximately.)
 - (b) Senior (ages 15-17 approximately).
 - (c) Young People (ages 18-24 approximately).

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(2) For the medium-sized school:

- (a) Intermediate-Senior or High-school boys' and girls' department (ages 12-17 approximately).
- (b) Young People (ages 18-24 approximately),
- (c) Or, Intermediate (12-14 approximately).
- (d) Young People's (15-24 approximately).

(3) For the small school:

- (a) Young People's department (ages 12-24 approximately), recognizing, in the class groupings, the periods of early, middle and later adolescence.

REASONS FOR THE REGROUPING.

1. Physiological:

- (1) Term "adolescence" means growing, developing.
- (2) Three, not two, marked stages of growth:
 - (a) Organic (12-14 years).
 - (b) Emotional (15-17 years).
 - (c) Intellectual (18-24 years).
- (3) Far-reaching significance of sexual ripening.
- (4) Basis of all development is "physical."

2. Psychological:

- (1) Building up of new personalities.
- (2) Problem of finding themselves in the new world into which they are reborn.
- (3) To contribute to the outstanding characteristic of adolescence—*individuality*—to help in the realization of this selfhood.

3. Sociological:

- (1) All auxiliary organizations—Boy Scouts, Campfire Girls, Y. M. C. A. and Y. W. C. A., Playground Associations and Juvenile or Delinquent Courts—reorganize, in plan and program of development, these three stages or periods of adolescence.

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GENERAL PRINCIPLES.

1. A clearly defined aim or goal essential to successful work with young people.
2. Recognizing the scope of from twelve to twenty-four approximately as a natural life epoch, and the taking of the whole scope into account in planning a program of development.
3. A correlated program of Christian education for the youth of the church.
 - (1) The church the center.
 - (2) One inclusive organization for each natural group in the local church.
 - (a) Departments made up of classes, the department to be organized for group activities and for cultivation of devotional life through prayer, praise, testimony and other forms of self-expression.
 - (b) The classes to be organized for specific tasks and individual and group training.
 - (3) A correlating committee in churches where there already exists a Sunday school, young people's societies and other organizations, for adolescence.
 - (a) Committed to the task of working out a correlated program of Christian education for the youth of the church.
4. A fourfold program of study and activities that will develop young people on all sides of their nature—physical, intellectual, social and religious.
 - (1) Program to include:
 - (a) Bible study and correlated subjects.
 - (b) Cultivation of devotional life.
 - (c) Training for leadership.
 - (d) Service through stewardship, recreation, community work, citizenship, evangelism and missions.

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QUESTIONS FOR STUDY AND DISCUSSION.

1. Give five things that led to the reorganization of the Young People's Division?
2. Discuss the Young People's Division as at present organized.
3. Give the physiological, psychological and sociological reasons for the regrouping of young people.
4. Give the aim of Christian education.
5. Name four general principles that should guide in working out a program of Christian education for the youth of the church.

II

THE INTERMEDIATE DEPARTMENT

WE are to consider in this chapter the Intermediate department (ages twelve to fourteen approximately)—its pupils, aims, organization, program, equipment and standards.

INTERMEDIATE PUPILS.

The twelfth birthday marks, in a general way, the door through which boys and girls pass from the period of childhood into the period of adolescence, to emerge some ten or twelve years later into the maturity of adulthood.

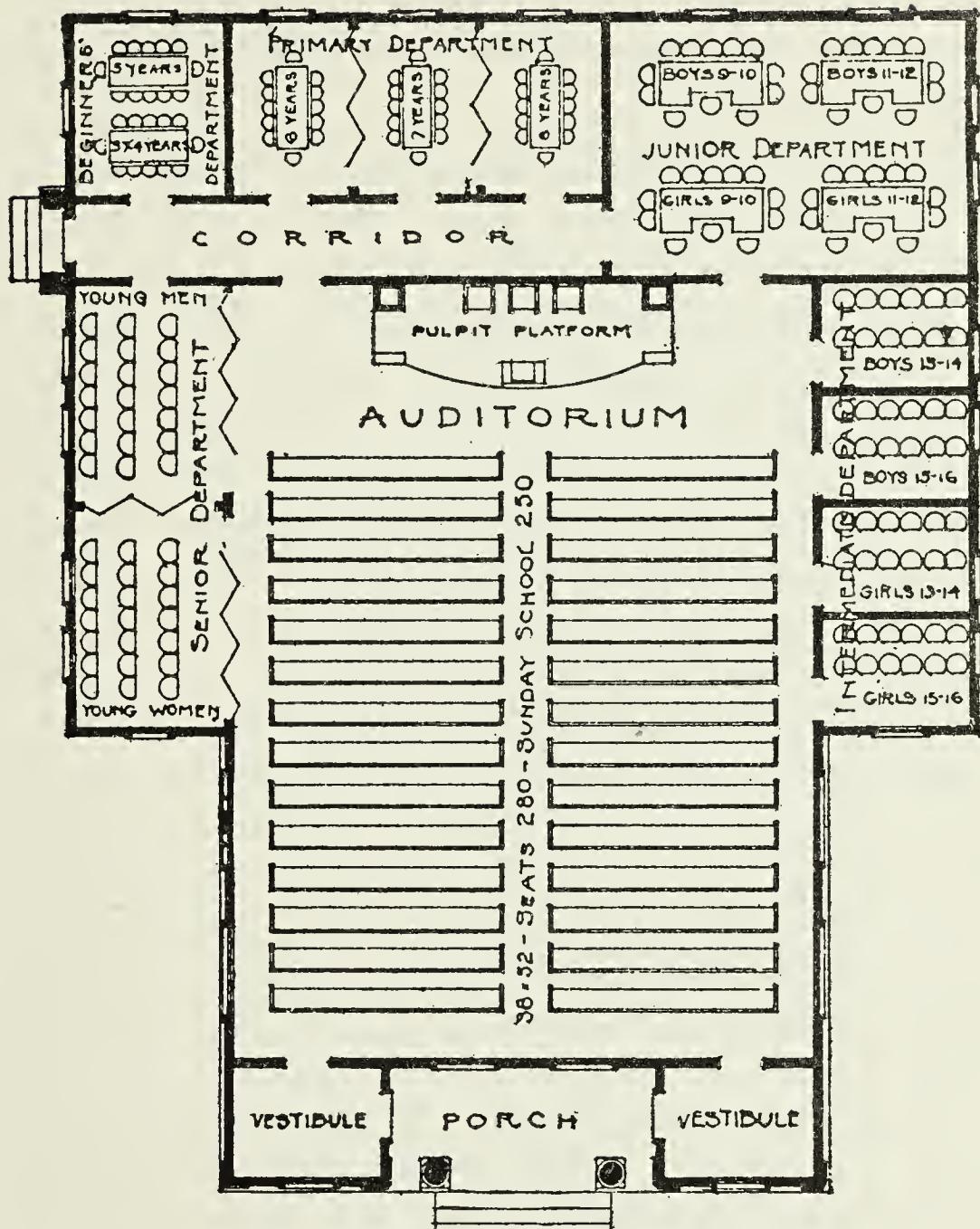
Physically the years from twelve to fourteen are characterized by a remarkable physical growth. The heart enlarges, the bones lengthen, the shoulders broaden, the muscles solidify, and the organs of reproduction come to maturity, for it is in these years that God takes the boy and girl into partnership with Himself in the perpetuation of the human race. The functioning of the sex organs is physical, but its effects are nearly always accompanied by mental, emotional and spiritual upheavals. Uneven growth, awkwardness, erratic

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temperament, loud and boisterous conduct, are the outward manifestations of this inward growth and development. There is more blood in the body during these years than there has been before, and it is a degree warmer in temperature. No wonder Dr. Lowry, in speaking of girls in this period, said: "God bless the tomboys; I wish there were more of them."¹ What does he mean? Simply this: that the tomboy girl, who through her strenuous exercise keeps this rich, red blood surging through veins and arteries, is far less likely to temptation than the quiet type of girl who sits all day long curled up in a corner with a book in her hands. Plenty of good, wholesome physical exercise is imperative in the early teens, if the mind and heart are to be kept clean and pure and wholesome. Wise indeed is the Sunday-school teacher who uses the through-the-week meetings of the class to minister to this need for directed physical recreation.

Intellectually this period is often the exact counterpart of the physical life, for the same erratic tendencies are manifest. The body seems to grow at the expense of the brain, or the brain at the expense of the body. The ability to stick to one thing is not a marked characteristic. The interests of life are broadening with such rapidity and in so many different ways that there seems not

¹ *Herself* (p. 133).



PLAN XIV.*

Frank L. Smith, Architect, Lexington, Kentucky.

In Plan XIV. there is shown a good combination for convenience and economy. The Beginners, Primaries and Juniors have their own department rooms, so that they may conduct worship without disturbing the other departments. The Intermediates are provided with rooms which have solid walls, as the classroom seems to be of paramount importance at this age. This type of building would easily care for a school enrolling two hundred and fifty.

* P. E. Burroughs, *Church and Sunday School Buildings* (p. 59).

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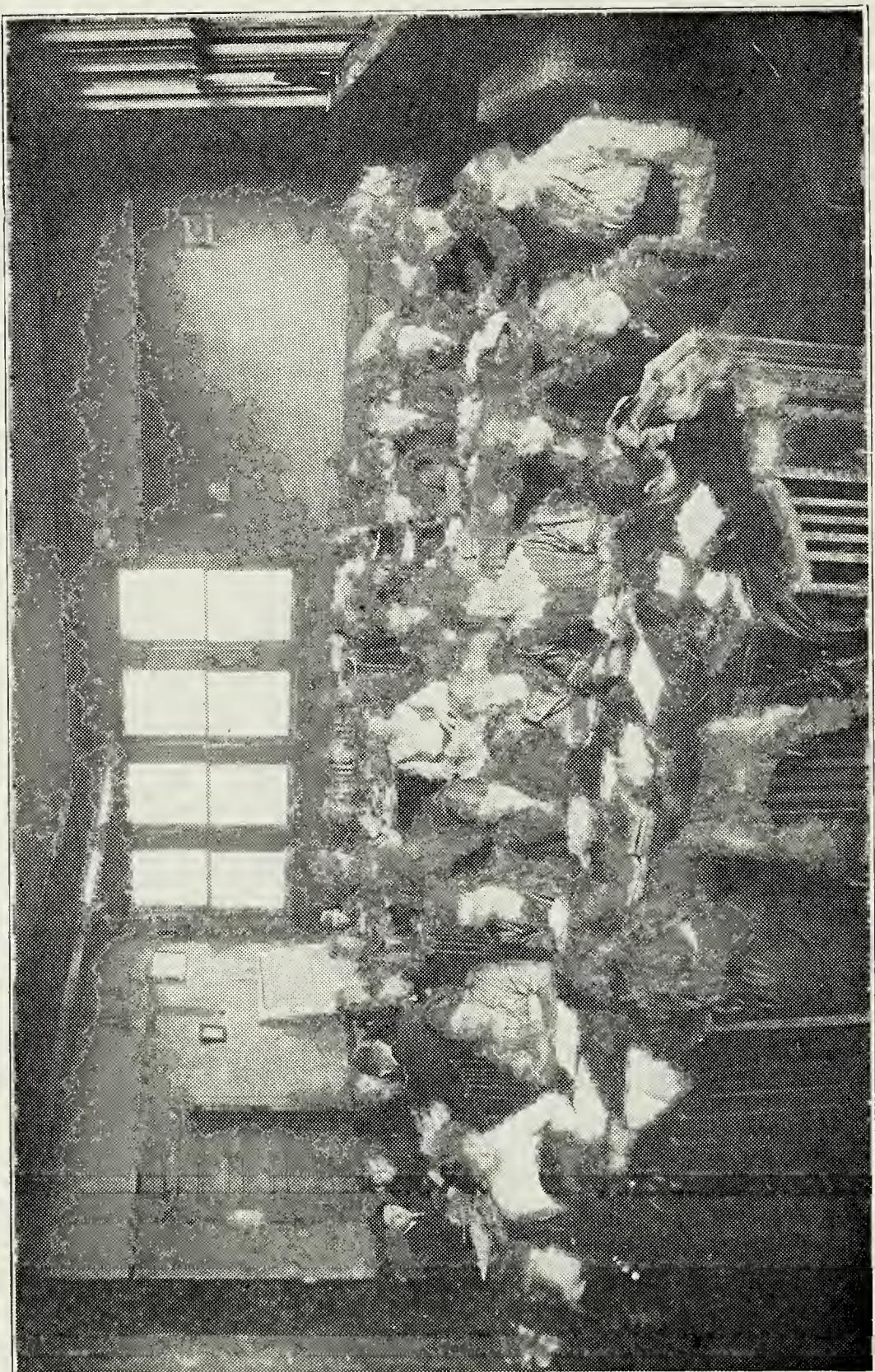
enough either of time or of energy to see and do all the things that are clamoring for attention.

It is a period of *individuation* resulting from the new self-assertion, the new independence, the new consciousness of self. As a result, authority for the first time is questioned. Boys and girls now begin to look upon themselves as of some value to society. Their deeds are worth something, their individual opinions are of value, their conclusions are worthy of consideration. Why, then, should they submit without a question to the authority of others?

The chief mental characteristic of this period has been termed by Miss Slattery as *longing*. Boys and girls live two lives—the one visible, in which they perform the ordinary duties and responsibilities of every-day life; the other life is out there in the land of dreams, where the boy or girl is the center of things, doing great deeds in the world of achievement. It is out of this longing, perhaps, that the insatiable appetite for reading grows, for this is the period when the reading craze is at its height. What a splendid opportunity is here afforded the Sunday-school teacher, for it is a well-known fact that the “book friendships” of the early teens are but a degree less potential in their influence on life than personal friendships, and they are often more lasting.

Socially the years from twelve to fourteen are characterized by the awakening of the social in-

Intermediate Department, Central Christian Church, Indianapolis, Ind.



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stincts. This may be seen, not only in the gangs and teams that are organized for outdoor sports, but in the classes and clubs, the cliques and sets that are organized under almost every conceivable condition and for almost every thinkable purpose. Boys and girls in this period do very little alone. They just naturally attach themselves to other young people. A strong personality will attract others to itself. At first the sexes draw apart, but toward the end of the period they begin to get together. From the fifteenth year on they mingle naturally and normally in one another's society. The high tide of interest in organizations, as expressed in groups and gangs, comes at about the middle of the thirteenth year. A study of the periods of early and middle adolescence shows that 86 per cent. of the purely voluntary organizations are to be found in the years from twelve to fourteen, and that 82 per cent. of all organizations formed within this period are for physical activities, indicating that the demand for physical expression is easily dominant. The organized Intermediate department, and the organization of each class within the department, afford a splendid opportunity to satisfy this need for organized activity.

Religiously this period is of unusual importance, since so large a number of boys and girls unite with the church during these years. Mere forms of religion—the religion of childhood is very largely

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a matter of custom and habit—now lose their attractiveness, and youth begins to seek the inner spiritual meaning behind these outward forms. “With the birth of a new self-consciousness, there comes also the birth of the new consciousness of God and of things religious.” Intermediate boys and girls are deeply and truly religious. They are often boisterous, impulsive, impatient of restraint, apparently unresponsive, and yet within them is the grace of God. Their religion is not the religion of maturity. “It has the same boundless energy and enthusiasm of all the other interests of these years. It is a religion of *deeds*, not *words*.” It does not normally express itself in the form of testimony meetings; the testimonies of boys and girls manifest themselves in deeds of love and devotion. Opportunities, therefore, for expression that lie within the range of the interests and abilities of pupils must be given if they are to grow in grace and in favor with God and man.

DEPARTMENT AIMS.

In order that we may be clearly conscious of the ultimate goal of all work with Intermediate pupils, it is essential to have not only a clearly defined *aim* or *goal* for the educational work of the church, but for each department—the department aim to serve as a stepping-stone in the realization of the ultimate aim. Briefly expressed, the educational aim of the church through its church school

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is to "produce, through worship, instruction and training, the highest type of Christian manhood and womanhood expressing itself in right living and efficient service." It is well, therefore, in the very beginning of our consideration of the work of the Intermediate department, to ask, What is the *aim* of *this department* with relation to the larger educational aim of the church through its church school?—that there may be a clearly defined *goal* toward which the work of the department may progress.

Of necessity the answer to this question must grow out of the life needs of the pupils, for they are the plastic clay which we must mold into men and women whose chief passion and purpose shall be the building of the kingdom of God. Viewed from the *life needs* of boys and girls, and the *growth of the kingdom*, the aims of the Intermediate department may be briefly summarized as follows:

1. To secure the acceptance of Jesus Christ as a personal Saviour and Lord. The studies of Coe and Starbuck show that this period is the period of the first religious awakening. The aim of the department, therefore, should be to win each life for God at the very beginning of this first religious awakening.

2. To cultivate an ever-increasing knowledge of Christian ideals and of the Bible as the source of these ideals.

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3. To secure on the part of boys and girls a personal acceptance and open acknowledgment of these ideals in their daily life, through Bible study, prayer, Christian conduct, recreation and service.

4. To awaken in boys and girls a growing appreciation of the privilege and opportunities of church membership, that they may come to have a deep and genuine reverence for the Lord's day and the Lord's house.

5. To secure an all-round development through the cultivation of the social consciousness and the expression of the physical, intellectual, social and religious life in service for others.¹

6. A knowledge of Christian principles in choosing a life-work or vocation.

At least once a year the department counselor (superintendent) and teachers should check up the work that is being done in the department, to see how largely these results are being accomplished in the lives of individual pupils.

ORGANIZATION.

To meet the social and group instincts of adolescence many types of organization have been tried with varying results. Of them all, the organized department with its organized classes is the most acceptable. A fully organized department for

¹ 1917 Minutes of the Sunday School Council of Evangelical Denominations (p. 45).

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both Intermediate (12-14) and Senior (15-17) pupils is not always possible because of the smallness of the group or the architectural inadequacy of the church building. In such churches it may be advisable to combine in a boys' and girls' (or high school) department all the pupils from twelve or thirteen to seventeen years of age. Better results will be obtained, however, if pupils in the periods of early and middle adolescence can be grouped in two different departments.

The simplest form of organization is to be desired for this department because of its flexibility and ease of operation. Three or four officers, a few standing committees and many short-lived ones, each with its specific duty to perform, are preferable to a more elaborate organization. A half-year term of office, with the possibility of but two terms in succession, will bring more pupils into official relation with the department and act as a stimulus to a progressive program. The more pupils who have a chance to be trained in action, the stronger the life of the department will become, and the greater the interest the young people themselves will have in the department. The diagram on page 65 suggests a simple form of departmental organization that may be adapted to meet the needs of any group of young people in the local church. If desired, a constitution may be formulated and adopted and a department motto, song and pennant selected.

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Where the building permits, there should be a separate departmental assembly-room, providing opportunity for both training and expression in worship under normal conditions, when the immature are meeting alone with none to observe except their teacher friends and the department counselor. The president should preside over all meetings of the department, under the direction of the counselor, unless that work has been delegated for the day to some other person or group. If the department session of the church school is one hour in length, twenty minutes should be given to the worship program, and forty minutes to the class period. If an hour and a quarter is used, thirty minutes may be given to the worship service and the remainder of the time to the teaching period, or a brief closing service of this department with the Senior and Young People's departments may be held, thus making it possible for the entire division to be together for a brief service. If the arrangement of the church building does not permit of department assemblies, the worship service of the Intermediate group may be combined with that of the older departments. Where such adjustments must be made, however, responsibility for conducting the worship service from week to week, or month to month, may profitably be rotated among the various departments combined, thus affording some opportunity for grading the worship, and for

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the development of initiative and leadership on the part of each normal group.

In addition to the church school's session of this department, there may be a meeting on Sunday afternoon or evening. The Christian Endeavor topics and correlated temperance and missionary instruction should be made the basis of study and worship for these meetings, just as graded lessons are made the basis of the church school's program. Other through-the-week meetings of the department should be planned from time to time, for the expression of the physical, intellectual, social and religious life of boys and girls. See Chapters VI. and IX. for plans and materials.

CORRELATION.

In churches where there already exist a departmental Sunday school and one or more societies of Christian Endeavor, each attempting to build a program for the religious training of young people, there is always more or less of overlapping both in organizations and activities. In order to avoid this duplication and to provide an adequate program of Christian education for young people, the leadership of these organizations should be unified and the program of worship, instruction and training correlated. All that is necessary to bring this much-desired result to pass is for the two organizations of corresponding ages to agree upon a joint nominating committee composed of two representa-

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tives from the Intermediate department of the Sunday school and two from the Intermediate Society of Christian Endeavor; these four, with the pastor or department counselor, to constitute the nominating committee to select the joint officers for the unified organization. The committee (such as are necessary both in the Sunday school and Christian Endeavor) may then be appointed by the jointly elected president in consultation with the department counselor.

Of course there will be problems to meet in any effort that may be made to bring order out of the chaos of over-organization which abounds in the average church. The author, however, has found no problem that could not be successfully solved; and the increased activity which results from reducing the over-organization to a minimum more than pays for the time and energy it takes to face squarely the problems that arise.

The questions of what to do with the Christian Endeavor pledge and monthly dues are both problems that will need to be dealt with almost immediately. In many churches where a unified and correlated program of Christian education is being worked out, the Christian Endeavor pledge is not being made the basis of membership as heretofore, but is becoming one of the goals of the department, just as the Quiet Hour and Tenth Legion covenants are goals toward which young people are encouraged to strive. The author feels that this

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ought to be encouraged even in churches not yet attempting to correlate their educational program, for the Christian Endeavor pledge is a *covenant*, and, if taken at all, it ought to be thoughtfully and prayerfully signed, not lightly, just because young people feel that they must sign it in order "to belong."

The monthly dues may be done away with entirely and a once-a-month self-denial offering substituted. In churches where the duplex-envelope system is being used in the educational work of the church school, the budget for each department (Intermediate, Senior and Young People's) may include an annual offering to State and denominational Christian Endeavor work, thus making it possible for each group of young people to have fellowship in both the denominational and inter-denominational program promoted by the Christian Endeavor movement.

THE PROGRAM.

All educators are agreed in thinking that any complete program of religious education should include the three factors—*worship, instruction and expression*.

Worship programs for the Intermediate department should provide opportunity for both *training* and *participation* in worship. This may be accomplished by making individual pupils responsible for contributing most of the elements in the pro-

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gram, and by placing the responsibility for conducting worship services in the hands of the officers and committees of the department. The programs should be builded around themes that have a more or less universal appeal, and all the elements in the program should be so correlated as to fit naturally and normally into the service. See Chapter VII. for suggested programs and materials.

The course of study for Intermediate pupils should be graded according to their needs and interests. The International Graded Lessons provide, perhaps, the best course of graded instruction that has as yet been offered to the church's school. They are practical, progressive, Biblical and evangelistic; and are so planned as to meet the spiritual needs of the pupil at each stage of his development.

Intermediate pupils are lively, active, quick of impulse and quicker of deed. They are outspoken, fearless, and scorn weakness of any kind. They are deeply conscious of their own individuality and are ardent hero-worshippers. Their admiration for the daring and adventuresome is abundantly gratified by the stirring Old and New Testament hero studies provided for twelve, thirteen and fourteen year old pupils. The lessons for twelve-year-old pupils consist of six months' study of the life of Christ as given in the Gospel of Mark, three months of studies in Acts, eight lessons in the study of the theme "Winning Others for God," and five lessons in the study of "The Bible the Word of God."

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The lessons for thirteen and fourteen year old pupils consist of biographical studies of Old and New Testament characters, and of modern missionaries whose lives have been inspired to a like faith and work.

In the smaller schools where there are but one or two classes of Intermediate age, the Departmentalized Graded Lessons may be used, or the three-year cycle plan for the use of the closely graded lessons may be followed. Pages 7 and 8 of the "Workers' Manual"¹ give this cycle plan in detail.

The expressional activities of this department should be under the direction of and related to the Executive Committee (or Council), and provision should be made so that all worship and instruction issue in service in the home, church, community and world. This department should have not only a graded course of study, but a graded program of activities along physical, intellectual, social and service lines that will touch every phase and interest of boy and girl life. It is not possible in this chapter to set forth such a program, but the department counselor and teachers will find in "Graded Social Service in the Sunday School," by Hutchins, and the "Missionary Education in Home and School" (pp. 160-167), by Diffendorfer, material that will be suggestive in

¹ Irvin, *The Workers' Manual* (pp. 7, 8). Christian Board of Publication, 2712 Pine St., St. Louis, Mo.

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planning the activities of the department along service lines.

EQUIPMENT.

Ideal equipment for the Intermediate department will provide both for an assembly-room and separate classrooms for each class in the department. If either must be sacrificed, however, it should be the assembly-room. The department room should be attractively furnished. On the walls there should be a few well-chosen and well-framed pictures with an appeal for this age. Good portraits of great Bible characters, national heroes and missionaries of the cross are best. The following are suggestive:

- “Christ in the Temple,” Hofmann.
- “Men of the Bible” (panel 8½ x 29 inches).¹
- “Women of the Bible” (panel 8½ x 29 inches).¹
- “Six Great Modern Missionaries” (panel 8½ x 29 inches).¹

Well-chosen mottoes, attractive in form, are helpful in securing atmosphere, and department posters along recreational and service lines should find their place from time to time. There should be a table for the president and secretary, a piano or musical instrument, chairs, hymn-books, maps, a blackboard, and a cabinet or bookcase for the necessary departmental records and teaching acces-

¹ Dietz Publishing Company, 20 E. Randolph St., Chicago, Ill.

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sories. The American and Christian flags ought also to be a part of the equipment.

STANDARDS AND CREDITS.

The real test of development of Intermediate boys and girls is, of course, to be found in life and conduct, as they grow from day to day and year to year in the Christian graces. There are, however, some things in the course of study that ought to become a part of the permanent life equipment of boys and girls. The department counselor and teachers should go through the course of study in advance and decide what the standard of required work for each year is to be, in order that they may know whether or not boys and girls are growing in their knowledge and use of the Bible as the source of Christian ideas and ideals. This standard of required work might well be made the basis of promotion from class to class within the department. It should include the required memory work (see International Graded Lessons for suggested passages of Scripture to be memorized), map work (tracing journeys, locating events, etc.), customs (peculiar to the Holy Land), character sketches and themes.

Pupils should receive credit for the work they do in connection with the church school just as they do in the public schools, and better results will be obtained if there is a uniform system of

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credits for all the classes within the department. The following points are suggestive:

Attendance	30	per cent.
On time	15	" "
Offering	7	" "
Use of Bible	8	" "
Assigned work	20	" "
Church attendance	20	" "

The assigned work may be divided into two or three items, if desired, in which case the 20 per cent. would be divided, giving each point a certain per cent.; thus, home study, 10 per cent.; recitation in class, 5 per cent.; service through the week, 5 per cent. This scale is merely suggestive. It may be changed from time to time for the purpose of giving special emphasis to some particular point. Pupils whose average is 80 per cent. or more should receive recognition in some special way in the department from quarter to quarter. The credit cards should be kept in the department during the quarters, the average for each pupil transferred to the teacher's or counselor's permanent record at the end of the quarter, and then the credit card may be given or mailed to the pupil. The total record of enrollment, attendance, visitors, new pupils, offerings, etc., will, of course, need to be sent to the school's general secretary each Sunday.

The last Sunday in September is usually observed as Promotion Day, inasmuch as the first

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lesson of the graded Sunday-school year comes on the first Sunday in October. Boys and girls who are passing from one grade to another within the department may be given promotion cards, but those who pass from the Intermediate to the Senior department should receive certificates. It is well to give certificates to only those who have made a grade of 70 per cent. or more. Those who have made 80 per cent. may receive honor seals on their certificates, and those who have made 90 per cent. or above, double-honor seals.

The Promotion Day service should be based, for the most part, on the material covered in the course of study. It may consist of stories, biographical sketches, dramatizations, memory Scripture, hymns, special music, etc. The book "Promotion Day Plans in the Young People's Division"¹ will be of inestimable value to department counselor and teachers in planning for this special day program. As a rule, only the classes graduating from the department are used in connection with this special day service.

THE COUNCIL AND CO-OPERATION.

Finally, there must be a *spirit of co-operation* on the part of all the officers, teachers and pupils, without which the finest organization, equipment and program will fail utterly. Regular meetings

¹ Hodgdon, Christian Board of Publication, St. Louis, Mo.

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of the department council (officers, committees, teachers and department counselor) will do much to bring this spirit of co-operation to pass. At these meetings all the work of the department should be considered, and plans for future work outlined in detail.

In addition to this meeting, the teachers and counselor should be loyal to the work of the church and church school as a whole, attending the Workers' Conference, or other meetings where their presence is desired. A thirty or forty minute departmental meeting in connection with the Workers' Conference will give the teachers and counselor a chance to talk over questions that relate to lesson materials, problems of discipline, teaching methods, and other matters which are not likely to be considered in the regular meetings of the department council.

The department counselor is the key to a successful Intermediate department. He or she must know boys and girls; must be full of plans; able to think up interesting things young people can do for the spread of the kingdom; must possess initiative, leadership, and yet be able to keep in the background and to work through officers, teachers and pupils in bringing to pass desired results. It requires sympathy, interest, initiative, consecration, preparation; but success will crown the labors of any one who is willing to pay the price for leadership—*study and hard work*.

**PLAN OF ORGANIZATION FOR INTERMEDIATE (12-14); SENIOR (15-17); or BOYS
AND GIRLS or HIGH SCHOOL (12-17); and YOUNG PEOPLE'S (18-24)
DEPARTMENTS**

5

OFFICERS.

Active.

- President.¹
- Vice-President.
- Secretary.
- Treasurer.
- Counselor or Superintendent.²

Advisory.

- The Church Board (one elder for each department).
- The Pastor or Director of Religious Education.
- The General Superintendent of the church's school.

COMMITTEES.

Executive.—A cabinet or council that plans the work of the department. Composed of the officers, chairmen of committees, presidents of classes.

Membership.—Secures new members, looks after absentees, welcomes visitors and new members, plans membership campaigns, etc.

Program.—Works with the counselor and president in planning the programs of the department. Selects leaders, special music, etc.

Recreation.—Looks after the social and recreational activities (department good times, socials, banquets, etc.).

Missionary.—Looks after the missionary instruction and activities of the department. Works in harmony with the missionary committee of the church and school.

Note.—Each committee may have a teacher as adviser. Other committees may be appointed from time to time as the needs of the department require.

¹ The OFFICERS (President, Vice-President, Secretary and Treasurer) are elected annually or semi-annually from among the older boys and girls in the department.

² The COUNSELOR or Superintendent is appointed by the Church Board, the Committee on Religious Education, or whatever body or group is responsible for selecting leaders for the educational work of the church.

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THE INTERMEDIATE DEPARTMENT.

SCOPE OF THE DEPARTMENT.

1. Boys and girls between the ages of twelve and fourteen years approximately.

INTERMEDIATE PUPILS.

1. Physical characteristics.

- (1) Remarkable physical growth.
- (2) Abundance of rich, red blood.
- (3) Uneven growth, awkwardness, erratic temperament, loud and boisterous conduct.
- (4) Accompanying emotional and spiritual upheavals.

2. Intellectual characteristics:

- (1) Body often seems to grow at expense of brain or brain at expense of body.
- (2) Ability to stick to one thing not a marked characteristic.
- (3) Scattering of time and energy on many things due to sudden broadening of one's horizon.
- (4) Self-assertion and independence.
- (5) Chief mental characteristic seems to be "longing."
 - (a) Boy or girl lives two lives, one visible, the other invisible.
 - (b) Out of this longing grows the insatiable appetite for reading.

3. Social characteristics:

- (1) Awakening of social instincts, due to rapid ripening of social areas of brain cells.
 - (a) Boys and girls do very little alone.
- (2) Eighty-six per cent. of the purely voluntary organizations formed during these years.
 - (a) Eighty-two per cent. of all organizations formed are for purely physical activities.

THE INTERMEDIATE DEPARTMENT

4. Religious characteristics:

- (1) Deeply religious, notwithstanding their boisterous, impulsive, impatient, and apparently unresponsive attitudes.
- (2) Youth begins to seek inward spiritual motive behind outward religious forms.
- (3) The twelfth year marks the first wave in the matter of personal conviction and conversion.
- (4) Their religion is a religion of *deeds*, not *words*.

DEPARTMENTAL AIMS.

1. General aim of adolescent years:

- (1) To secure through worship, instruction and expression the highest type of manhood and womanhood expressing itself in right living and efficient serving.

2. Specific aims of Intermediate years:

- (1) To secure personal acceptance of Jesus Christ as Lord and Saviour.
- (2) To cultivate increasing knowledge of Christian ideals and of Bible as source of these ideals.
- (3) To secure an open acceptance of these ideals in their daily lives through Bible reading, prayer, Christian conduct, recreation and service.
- (4) To awaken a growing appreciation for privileges and opportunities of church membership, and a genuine reverence for the Lord's Day and Lord's house.
- (5) To secure an all-round development through the cultivation of the social consciousness and the expression of the physical, intellectual, social and religious life in service to others.
- (6) A knowledge of Christian principles in choosing a life-work or vocation.

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ORGANIZATION OF THE DEPARTMENT.

1. A separate department for this age (12-14) whenever possible.
 - (1) May be combined with the Senior high-school (15-17) age.
2. Not too elaborate a form of organization:
 - (1) Four or five general officers and three or four committees of three or four members each.
3. Separate assembly-room and classrooms whenever building permits.
 - (1) May use an adult classroom for assembly.
4. Program of worship and Bible study of from one hour to one hour and fifteen minutes in connection with church school.
 - (1) An additional C. E. expressional service on Sunday afternoon or evening, where conditions make it feasible.
5. A through-the-week meeting of the department at least once a quarter for business, missionary and social expression, preferably once a month.

A CORRELATED EDUCATIONAL PROGRAM.

1. One organization, so planned as to cover all phases of the work, is better than two or more organizations for the Intermediate age.
 - (1) One leadership is better than two or more.
2. Suggested form for a correlated program:
 - (1) Name of organization—Intermediate department of the church.
 - (2) Plan of organization:
 - A. For the department:
 - (a) Officers—President, one or more vice-presidents, secretary, treasurer and advisory superintendent or counselor, selected by the

THE INTERMEDIATE DEPARTMENT

group in conference with the proper church officials.

(b) The Executive Committee should consist of the officers, presidents of organized classes, chairmen of committees, and such representatives of existing organizations as may be agreed upon. The pastor and general superintendent shall be *ex-officio* members of the Executive Committee. All the activities of the department shall be under the direction of this central Executive Committee.

(c) Other committees may be formed as needed.

B. For the class:

(a) The officers of each class should include president, vice-president, secretary-treasurer and teacher.

(b) Committees may be formed as needed, preferably short-term committees.

(3) Meetings: Meetings should be held on Sunday and through the week.

A. On Sunday, as a group for worship and the expression of the devotional life, and in classes for instruction.

B. Through the week for instructional and expressional activities as occasion demands, recognizing the physical, intellectual, social and religious life.

(4) Program: Any complete program of religious education must include three factors—worship, instruction and expression.

A. *Worship*: The program should provide opportunity for training and participation in worship on the part of the boys and girls in the department.

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B. *Instruction*: Should be graded and adapted to meet the needs of pupils. (International Graded Lessons are perhaps the best.)

- (a) Teachers: Should be graduates of a recognized teacher-training course or its equivalent.
- (b) Time: A class period, at least thirty minutes of which should be given to the lesson.
- (c) Course of study: There should be courses of study to include Bible study and correlated subjects, church history, life service, the cultivation of the devotional life, training for leadership and service through stewardship, recreation, community work, citizenship, evangelism and missions, graded according to the needs and interests of the pupils. Definite provision must be made both in lesson material and by practice for the training of leaders for all Christian activities.

C. *Expression*: Provision should be made so that all worship and instruction shall issue in service for Christ in the home, church, community and world along physical, intellectual, social and religious lines.

EQUIPMENT.

1. Ideal equipment will provide both a separate departmental assembly-room and separate classrooms for each class.
 - (1) If either must be sacrificed, it should be the assembly-room.
2. Department and classrooms should be clean, well ventilated, and as attractive as time and means will allow.
 - (1) A few well-chosen and well-framed pictures.
3. Blackboard, cabinet or bookcase, musical instrument,

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hymn-books, chairs and a table for the president and secretary.

(1) For the classrooms, tables or broad-armed chairs.

4. American and Christian flags, seasonal posters and mottoes.

STANDARDS AND CREDITS.

1. The real test of development is to be found in life and character.

2. Some things, however, in the course of study should become a part of the permanent possession of pupils.

(1) Department superintendent (counselor) and teachers should go through the course of study in advance of pupils and decide what these things are, and arrange for the department a permanent standard of content based on the lessons in use. It should include:

(a) Memory work, map work, outlines, character sketches, themes and projects.

3. A uniform system of credits for all the classes within the department should also be arranged by counselor and teachers. The following is suggestive:

(1) Attendance	30	per cent.
(2) On time	15	" "
(3) Offering	7	" "
(4) Use of Bible	8	" "
(5) Assigned work, home study, etc.	20	" "
(6) Church attendance	20	" "
<hr/>		
Total	100	" "

COUNCIL AND Co-OPERATION.

1. A spirit of co-operation on the part of teachers, officers and pupils is essential to success.

(1) Monthly meeting of the department Executive Com-

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mittee and a quarterly meeting of the council (officers—department and class—teachers and chairmen of committees) will help tremendously to bring this spirit of co-operation to pass.

2. The counselor or advisory superintendent is the “key” to a successful Intermediate department.

- (1) They must know boys and girls.
- (2) They must be able to think of interesting and worth-while things young people can do.
- (3) They must possess leadership and yet keep in the background as much as possible in getting things done.
- (4) The position requires sympathy, interest, initiative, consecration and preparation; but success will crown the labors of any one willing to pay the price of leadership—*study* and *hard work*.

QUESTIONS FOR STUDY AND DISCUSSION.

1. Give the outstanding physical, intellectual, social and religious characteristics of Intermediate pupils.
2. Give the specific aims to be accomplished during the Intermediate years.
3. Discuss a simple form of organization for a correlated educational program for the Intermediate department.
4. Name the three elements that should be considered in working out a correlated program of education for the Intermediate department.
5. Discuss both the essential and desirable equipment for an Intermediate department.
6. With the first, second and third years of the International Graded Lessons for the Intermediate age in mind, suggest a simple standard of content that you feel should become a part of the pupil’s permanent possession.
7. Discuss the importance of counsel and co-operation in building up a successful Intermediate department.

III

THE SENIOR DEPARTMENT

WE are to consider in this chapter the Senior department (ages 15-17 approximately), its pupils, aims, organization, program, equipment, standards and activities.

In churches where it is necessary to combine in a boys' and girls' (or high-school) department pupils from twelve or thirteen to eighteen years of age, Chapters II. and III. should be considered together.

SENIOR PUPILS.

In our study of the Intermediate pupils we noted that the chief characteristics of early adolescence were physical growth and pubertal development, the budding of individuality, the awakening of the social instincts, and the birth of a new God consciousness. In this chapter we shall see the maturing of many of the tendencies which began to manifest themselves in these earlier years.

Physically, the years from fifteen to seventeen mark the culmination of the organic growth and development of the body. Professor Weigle says:

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"At fifteen a boy has attained 92 per cent. of his adult height and 76 per cent. of his adult weight; girls have reached in height 97 per cent. and in weight 90 per cent. of their full growth. After the seventeenth year girls almost cease to grow, and boys grow comparatively little, and that mainly in weight. This period is, as a rule, a period of great vigor and energy. There is frequently an increase in liability to sickness during the period of puberty, which declines immediately after. The power to resist disease remains high throughout these years."¹ The physical energy which in the early teens was needed for growth is now turned into activity and into the development of strength and agility. Because of this released energy we find the young person of fifteen to eighteen seeking the place where life may be lived to the full. This group of young people at the height of power, full of ambition and of desire to count for something, look during these years over the fields of usefulness and choose where their life is to be invested. Happy indeed are the young people who come to this decision point with high ideals and with some appreciation of the real values in life, that their choices may be made, not on the basis of dollars and cents, but on the basis of *service*.

Intellectually, the period of middle adolescence is characterized by the development of the reason

¹ *The Pupil and Teacher* (p. 48).

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and will. Young people are now able to look at the question from all sides, to weigh, to judge, to evaluate. They are no longer content with scattered bits of knowledge and experience; they want to see all the things of life in their proper relationship. They are trying to patch together their scattered bits of knowledge and experience into a complete, a rational, a logical whole. Of necessity they are critical; they accept no bald imperatives; they demand proofs. We who deal with them need to remember that these young people could never "put away childish things," and come to a mature adult viewpoint about anything, without passing through this period of doubting, of questioning, of perplexities.

It is a period of *expansion*. Professor Weigle notes: "Life broadens in a hundred different and unexpected ways, and may take any one of them for its final direction. These years are full of conflicting impulses, of contradictions, of surprises. Through it all, however, three fundamental characteristics stand out definitely: the expansion of selfhood, a new recognition of social values, and the emotional instability associated with the development of the sexual instincts. It is during these years that boys and girls enter into the heritage of instincts and ideals, of purposes and ambitions which are their birthright as members of the human race. They are filled with a new sense of power and with the desire to use it as men and

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women do. They become conscious during these years of what the world is doing, begin to realize its worth, and are eager, oh! so eager, to throw themselves into the real things of life and to do what there lies waiting for them.”¹

The independence and self-assertiveness of this period is of a wholly different sort from that during the years from twelve to fourteen. Then boys and girls were independent because of their growing consciousness of themselves as individuals; now it is more an independence of vision, the self-assertion of those who see the great interests of human life, and who desire to give and get, on their own account, a share in the world’s big life. This accounts for the large number of young people who drop out of school and go to work during these years.

Then, too, these are the years when boys and girls become genuinely idealistic. They are more than hero-worshipers—youth in the period of early adolescence is that—they are worshipers of the inward qualities that it takes to make a hero. They feel now, as never before, the intrinsic value of truth, faith, love and self-sacrifice. They do not merely admire these virtues in others; they feel them stirring within their own lives.

Socially, this period is of tremendous importance. The sex repulsion so noticeable during the

¹ *The Pupil and the Teacher* (pp. 48, 49).

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period of later childhood, and even into early adolescence, has disappeared. Boys and girls now openly seek the society each of the other as though they understood at last that God intended them to work and play together. The social group widens a bit during these years, and there is a marked desire for leadership and initiative in group activities. "From sixteen or seventeen on the feelings deepen; emotions become sentiments; and the affections are more lasting."

Life during these years becomes genuinely altruistic. Boys and girls alike are happy in the pursuit of their ideals, and are glad to endure hardships and to make sacrifice for others. Professor Weigle indicates also that this period marks the beginning of real selfishness, if the higher impulse, when present, is denied expression.¹ The constant choice between the "for others" instinct and the "self" instinct is the ever-present problem of this period. If the higher impulse is given expression, the life will be lived largely *for others*; if denied, the *interests of self* will tend always to be given first consideration. The task of the church is to provide young people with a program of service so big, so strong, so desirable, that with irresistible power it will challenge youth to leave all selfish interests and follow the Christ in service to humanity.

¹ *The Pupil and the Teacher* (p. 50).

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Religiously, this is a period of extremes. One day the boy or girl is the most zealous of religious enthusiasts, and the next day a "doubting Thomas." "I do not believe that Jesus Christ is the Son of God," said a fine sixteen-year-old girl to her Sunday-school teacher. "Oh! I think He was the greatest man that ever lived, but I do not believe He was the Son of God." That wise, clear-visioned teacher replied: "Well, Katherine, I believe He was more than that, but if you can not believe He was any more than just the greatest man that ever lived, you begin right there, believing that, and live the life He did." Eighteen months later Katherine came to that teacher's home one night with tears in her eyes, and said: "I know that Jesus Christ was the Son of God, for no man could have lived the life He did and not have been." What Katherine needed, and what perhaps every boy and girl in this period need when they express doubt, is not reproof and rebuke, but just a chance to live a little longer to realize within the limits of their own human experience that Jesus is the Christ, the Son of the living God, and their Saviour.

The emotional intensity of this period manifests itself in ardent devotion and self-sacrifice. The fact that more medals are awarded young people in this period for heroic deeds than in all the other years of life is a worthy testimony to their readiness to sacrifice self for the good of others.

THE SENIOR DEPARTMENT

The high-water mark in conversion comes also during this period. There are two things that are likely to undermine the religion of this group—doubt unsatisfactorily answered and devotion unused. The program of Christian education for this group should provide adequate instruction in the things fundamental to the Christian life, and a definite program of service that will make it possible for them to express the truths learned in life. Boys and girls in these emotional years are approaching the "danger-line in religion," and unless they are vitally related to the work of the kingdom through the acceptance of Jesus Christ as a personal Saviour, and enlistment in His service, there is always the danger that they will be lost entirely to God and the church.

DEPARTMENT AIMS.

If we are to work conscientiously toward the realization of the general aim of the church through its church school, then we must have for each department specific aims that are related to the general aim; and which, when accomplished, will bring us nearer to the realization of the educational aim of the church. The specific aims of the Senior department are to realize in the life of each individual pupil the following results:

1. "The acceptance of Jesus Christ as a personal Saviour and Lord." Since the "high-water" mark in conversion comes during these emotional

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years, we should endeavor to win for Christ and the church each life that has not already taken that important step.

2. "The testing of his earlier Christian ideals in the light of his enlarging experiences and the consequent adjustments of his life choices and conduct." Young people must be helped to see that *Christian ideals* must *function* in *conduct*, in the *choice of friends, amusements, vocations, etc.*

3. "The expression of the rapidly developing social consciousness through the home, church and community."

4. "The development of initiative, responsibility and self-expression in Christian service."¹

5. "A knowledge of Christian principles in choosing a life-work or vocation."

6. "The realization of opportunities for life-work that are open in the field of full-time Christian callings."

Here, as in the Intermediate department, the counselor and teachers should check up, from time to time, the work that is being done, to see how largely these aims are being accomplished in the lives of Senior boys and girls.

ORGANIZATION.

Organization is essential to the fullest development of young people because it provides oppor-

¹ 1917 Minutes of the Sunday School Council of Evangelical Denominations (p. 45).

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tunity which growing life demands. There should be, therefore, in every church, a department of church life for each normal group of adolescents (Intermediate, Senior and Young People), providing opportunity for the instruction, training and expression of the physical, intellectual, social and religious life in service.

The ideal in work with young people, as we have seen, is *one inclusive organization in the local church for each normal group of adolescents*, each of these organizations to provide all the necessary worship, instruction and training through departments made up of classes. The classes to be organized for specific tasks and individual and group training, and the departments organized for group activities and for the cultivation of the devotional life through prayer, praise, testimony and other forms of self-expression.

The diagrams on page 110 suggest two different forms of correlated departmental organization, either of which may be adapted to suit the needs of the Senior group. As soon as the organization has been effected there should be a meeting of the council (officers, committees, teachers and department counselor) to plan the work of the Senior department of the church, both with relation to the Sunday school, Christian Endeavor and missionary education. This council should so plan its program of work with young people as to touch every phase of the church's work, and so

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correlate its worship, instruction and activities so that there will be no needless overlapping and duplication of effort. In most churches it will be found expedient to elect officers early in October, with the understanding that the officers selected are to serve for one year. If the officers are chosen semi-annually, then it should be understood that no set of officers is to serve for more than two consecutive terms.

Where the building permits, there should be a separate assembly-room for the Senior department, providing opportunity for training and expression in worship, both in connection with the Sunday school and Christian Endeavor. Where the arrangement of the building does not permit of department assemblies, the meetings of the Senior group may be combined with the Intermediate and Young People. Where adjustments of this sort are necessary, the *group plan* of conducting meetings may be used to splendid advantage—the Intermediate group being responsible for the services one Sunday, the Senior group the next Sunday, and the Young People's group the Sunday following.

In this department, as in the Intermediate, the president should preside over all sessions, unless that work has been assigned for the day to some other person or group. In addition to the church-school and Christian Endeavor sessions of the department, there should be at least *one* through-

THE SENIOR DEPARTMENT

the-week departmental activity each quarter for the purpose of securing a *departmental spirit* and *unity of action* on the part of the larger group. A monthly through-the-week meeting is much to be preferred. (See Chapter IX. for plans and materials.)

In addition to the departmental organization, each of the small class groups within the department should be organized, each with its own set of boy and girl officers and committees, and its regular Sunday and through the week or month meetings. (See Chapter V. for plan of organization and program, and Chapter VI. for suggestions concerning the through-the-week activities.)

THE PROGRAM.

The program of study and activities for Seniors should develop them upon all sides of their nature—physical, intellectual, social and religious. It should include Bible study and correlated subjects, church history, life service, the cultivation of the devotional life, training for leadership, and service through stewardship, recreation, community work, citizenship, evangelism and missions.

The programs of worship for Seniors should provide opportunity for both training and expression. In this department, as in the Intermediate, these programs should be builded around centralizing ideas or themes that have a more or less universal appeal, such as loyalty, gratitude,

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love, faith, reverence, etc. All the elements in the program should be correlated around the themes chosen; and the pupils should be largely responsible both for building and conducting the program. Many departments are now planning their worship programs for a month at a time; and in some schools the classes, as units, are made responsible each for a program. The plan is good, providing the rivalry between classes within the department does not become so great that the program ceases to be a worship service and becomes a spectacular stunt. The department counselor and teachers working through the classes may be of special service here.

Teachers will find in the International Graded Lessons for fifteen, sixteen and seventeen year old pupils the best lesson material for these emotional years, for it must be remembered that the *needs*, not the *number of pupils*, should determine the *choice of the material* to be used.

Pupils fifteen to seventeen years of age are happy-hearted, emotional, full of the burning ambitions of youth. They do not accept assertions unhesitatingly as heretofore, but probe statement and motive with questions none the less sincere because they are often outspoken. The spiritual needs of these pupils must be met at this time, and they must be won to Christ and His service, or be perhaps forever lost to the church and the kingdom.

The aim of the International Graded Lessons

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for the fifteenth year is: "To set before the pupil, through a biographical study of Jesus Christ, the highest possible ideals of Christian living in aspects and forms to which the impulses of his own nature may be expected to respond; to lead the pupil to accept Jesus as his personal Saviour and the Lord of his life." This course of study of the life of Christ, as given in the four Gospels, is of peculiar interest and value, because it comes at the time when so many of these young people are making the decision as to whether or not Christ shall be the ruler of their lives.

The aim of the International Graded Lessons for the sixteenth year is: "To strengthen and encourage those young people who have decided to live the Christian life, and to help others to accept Jesus as their personal Saviour; to lead young people into a sympathetic and intelligent attitude toward the church, and to inspire them to seek membership in it; to awaken an interest in Bible reading and study as a means of personal spiritual growth." The themes for this years of "Studies in Christian Living" are as follows:

- I. "What It Means to Be a Christian" (Lessons 1-13).
- II. "Special Problems of Christian Living" (Lessons 14-26).
- III. "The Christian and the Church" (Lessons 27-39).
- IV. "The Word of God in Life" (Lessons 40-52).

The aim of the International Graded Lessons for the seventeenth year is: "To lead the pupil

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to see life in the proper perspective from the Christian point of view, and to aid him in finding his place and part in the world's work." The themes discussed are:

- I. "The World a Field for Christian Service" (Lessons 1-26).
- II. "The Problems of Youth in Social Life" (Lessons 27-39).
- III. "The Book of Ruth" (Lessons 40-42).
- IV. "The Epistle of James" (Lessons 43-52).

It is evident that these lessons definitely relate themselves to the life interests and life needs of this period—accepting Christ at fifteen, relating Christ to every-day life at sixteen, and finding one's place in the world of service at seventeen.

Inasmuch as elective courses are available for young people, it may seem wiser in some cases to offer sixteen and seventeen year old pupils an opportunity to elect other studies that will fit them at an early date for service in the home, church and community. The following courses are available:

- "The Standard Teacher-training Course" (three years).
- "Making Life Count," Foster (mission study).
- "Servants of the King," Speer (mission study).
- "Comrades in Service," Burton (mission study).
- "Heroines of Service," Parkman (mission study).
- "Problems of Boyhood," Johnson.
- "Lives Worth Living," Peabody.

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In small schools where there is but one class of Senior age the Departmentalized Graded Lessons or the three-year cycle plan for the use of the closely graded lessons will be found advisable.

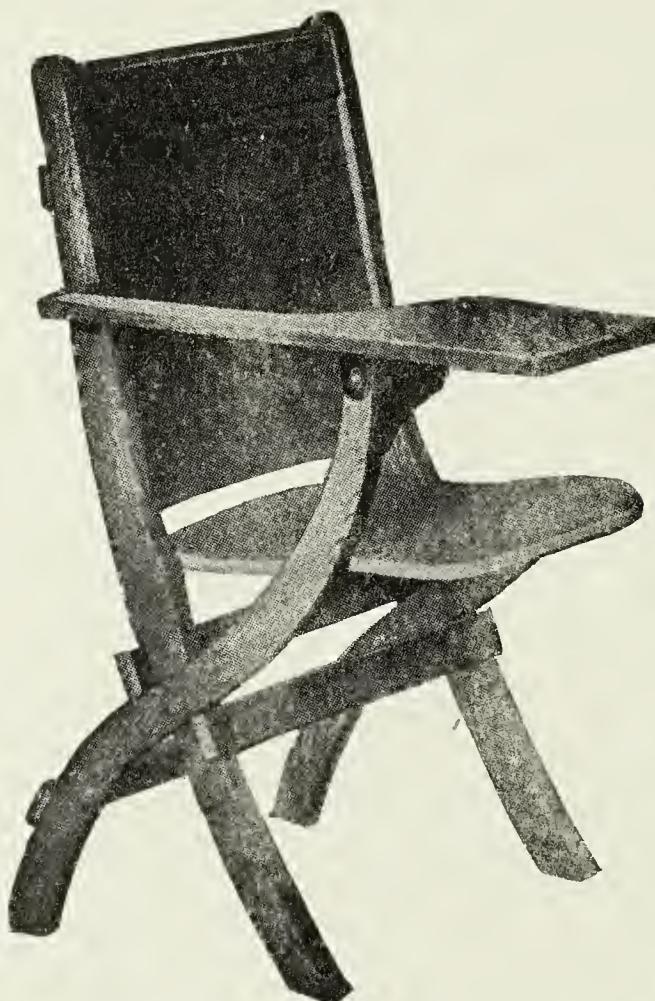
The activities of the Senior department should be many and varied. They should touch every phase and interest of life in its relation to the home, church, community and world. The activities should be planned largely by the Council or Executive Committee and the details assigned to the proper committees or classes for execution. (See Chapters VI. and IX. for plans and program.)

EQUIPMENT.

It would be ideal, indeed, if in every church school there could be a separate assembly-room and separate classrooms for all pupils of Senior age. In only a few churches at the present time, however, is that ideal realized. Churches contemplating new buildings should keep these natural groupings (Intermediate, 12-14; Senior, 15-17, and Young People, 18-24) in mind, and provide, if possible, for both separate assembly-rooms and separate classrooms for each group. In the one-room church building some separation of classes and departments may be arranged for by grouping Intermediate classes on one side of the room and Senior classes on the other side, with curtains or screens that may be used for the class period. Ideal equipment for the departmental room will

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include a filing cabinet or bookcase for the necessary records, teaching materials, maps, pictures, etc., a table for the president and secretary, a musical instrument, hymn-books, a blackboard,



MOVABLE ASSEMBLY-ROOM CHAIR*

maps and chairs. Where the department room must be used for classroom purposes also, the broad-armed assembly-room chairs are ideal. (See the diagram on page 111 for illustration.) The

* Used through the courtesy of the American Seating Company, Chicago, Illinois.

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American and Christian flags should form a part of the department room's equipment; and a few well-chosen mottoes, attractive in form, will be helpful in securing a department atmosphere. Recreation and service posters will find their place from time to time; and the walls should be adorned with a few well-chosen and well-framed pictures. The following are suggestive:

- "Christ and the Rich Young Ruler," Hofmann.
- "The Return from Calvary," H. Schmalz.
- "Head of Christ" (adult head), Hofmann.
- "Christ and the Fisherman," Zimmerman.
- "The Frieze of the Prophets," Sargent.

What was said with reference to "Standards and Credits" in the Intermediate department (Chap. II., pp. 61-63) might well be repeated for emphasis in planning the work of the Senior department. The author found the following *Standard of Required Work*,¹ based on the International Graded Lessons for pupils fifteen, sixteen and seventeen years of age, in use in one school with splendid results:

I. Memory Work:

1. To be correlated with the study of the "Life of Christ."
 - (1) First quarter—John 3: 16-21; 14: 1-12.
 - (2) Second quarter—Acts 1: 34-43; Phil. 2: 5-11.

¹ The minimum requirement for each year, any quarter's assigned *memory work*, at least *one outline* and *one theme*.

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- (3) Third quarter—Isa. 52: 13—53: 12.
- (4) Fourth quarter—John 14: 21-24; 1 Pet. 1: 3-9; Rev. 5: 9-13.
2. To be correlated with the theme, “Studies in Christian Living.”
 - (1) First quarter—1 Corinthians 13.
 - (2) Second quarter—Col. 1: 9-11; 2 Tim. 3: 14-17; 2: 15.
 - (3) Third quarter—John 17: 20-23.
 - (4) Fourth quarter—Review of the books of the Bible (both Old and New Testaments), with contents.
3. To be correlated with the study of “The World a Field of Christian Service.”
 - (1) First quarter—Memorize the hymn, “Where Cross the Crowded Ways of Life,” by North.
 - (2) Second quarter—Acts 22: 1-21; 2 Cor. 11: 21—12: 1; Gal. 1: 11—2: 10.
 - (3) Third quarter—The “Sermon on the Mount,” Matthew 5-7.
 - (4) Fourth quarter—Tell in your own words the story of Ruth. Give ten Christian proverbs from the Book of James.

II. Outlines:

1. Give in outline the story of the life of Christ.
2. Trace on an outline map one of the journeys of Christ; indicate the points visited, and what happened at each point.
3. Outline the contents of the Book of Ruth; of James.

III. Themes (not over five hundred words):

1. The World’s Supreme Hero.
2. Why I Believe the Bible to Be the Word of God.
3. The Christian Life and Popular Amusements.
4. Reasons for Accepting Jesus Christ as a Personal Saviour.

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In the Senior department, as in the Intermediate, there should be a uniform system of credits for all the classes within the department. The points suggested on page 62 of Chapter II. may be changed and adapted to meet the needs of Senior pupils. Some schools are using the scholarship plan, with splendid success, to encourage special effort on the part of young people. These scholarships, one or two each year, range from twenty-five to fifty dollars; and are offered, one to the Senior and one to the Young People's departments, for the purpose of paying the way of the boy or girl who makes the highest average, for a given period of time (usually nine months—October to July), to some Young People's Conference, Summer School of Methods, or Older Boys' or Girls' Conference. In addition to these regular scholarships, provided by the Sunday school or some person of means in the church, an additional *fellowship scholarship* is sometimes offered by the church, which may go only to one who has before earned one of the regular scholarships. The plan is to be highly commended.

LEADERSHIP.

Trained leadership is the vital need of the Senior years. The department counselor and teachers for this period should be graduates of a recognized teacher-training course, or its equivalent, and should continue their specialization by study

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and by attending conventions, institutes schools of methods, and community training-schools. A young man is, as a rule, the ideal leader of boys in the middle teens; and a young woman the ideal leader for girls. Whether the leadership is male or female, however, several qualities are essential—Christian character, patience, persistence, sympathy, understanding, ability to guide and direct and at the same time keep in the background, aims, plans, and a willingness to train for service. Teachers and leaders who are unwilling to try, at least, to develop these qualities, should not be selected as leaders for Senior boys and girls.

TEACHING OUTLINE.

SCOPE.

1. Pupils, ages fifteen to seventeen approximately. (Modified and adjusted to school grade or vocational groupings.)

PUPILS.

1. Characteristics:

- (1) Physically:

- (a) Culmination of the organic growth of the body.
 - (b) Abundance of rich, red blood released for vigor and energy.
 - (c) Emotions are at flood-tide.
 - (d) Power to resist disease high.

- (2) Intellectually:

- (a) Beginning of development of reason and will center of brain.
 - (b) Expansion, the chief mental characteristic. Manifests itself in three ways:
Expansion of selfhood (individuality, person-

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ality). New recognition of social values (team-work, desire for social recognition and social solidarity). Emotional instability associated with the development of the sex instinct.

(c) Period when young people become genuinely altruistic or genuinely selfish.

(3) Socially:

(a) Sex repulsion of later childhood, and sex apathy of early adolescence, have passed.

Youth openly seeks the association of the other sex as though they understood at last that God intended them to live and love, work and play together.

(b) Constant choice between the "for others" and "self-instinct."

(4) Religiously:

(a) A period of extremes:

One day a religious enthusiast, the next a doubting Thomas.

(b) Emotional intensity manifests itself in ardent devotion and self-sacrifice.

(c) A high-water mark in the matter of conviction and conversion.

(d) Two things tend to undermine the religious development of youth:

Doubt unsatisfactorily answered, and devotion unused.

AIMS.

1. Acceptance of Jesus Christ as a personal Saviour.
2. Testing of earlier Christian ideas and ideals in light of enlarging experiences and consequent adjustments of life choices and conduct.
3. Expression of rapidly developing social consciousness in the home, school, church and community.

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4. The development of initiative, responsibility and self-expression in Christian service.
5. A knowledge of Christian principles in choosing a life-work or vocation.
6. The realization of opportunities for life-work that are open in the field of full-time Christian callings.

NOTE.—Check pupils' development from quarter to quarter to see how well these aims are being realized.

ORGANIZATION.

1. A separate department for this age whenever possible.
2. A separate assembly-room where building permits.
3. A weekly church-school meeting of the department; additional Christian Endeavor, missionary and social expression meetings on Sunday evening and through the week.
4. A correlated organization and program:
 - (1) One organization so planned as to cover all phases of work.
 - (2) Suggestion of a correlated program:
 - (a) Name—Senior department of the church.
 - (b) Officers—President, four vice-presidents (each to serve as chairman of one of the committees suggested below), secretary, four associate secretaries (one to be assigned to each of the four committees), treasurer.
 - (c) Committees (four as follows, each to be definitely responsible for the type of work committed to them):
Church-school or Bible-school Committee (responsibility for worship programs of their department of church school and general oversight of the organized classes within the department).
Christian Endeavor (entire responsibility for developing worth-while C. E. program for this department).

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Missions and Social Service (missionary education, both instruction and expression, including social service surveys and activities).

Social Life Committee (entire responsibility for the social and recreational program of the department).

NOTE.—Committees should have not more than five members. Preferably not more than three if the department is small.

(d) *Constitution*: A constitution should be worked out, covering all the phases of work, method of conducting business of the department, plan of organization, etc., and formally adopted.

(3) Items to be considered in correlating the program:

(a) *Worship*: Should provide for both training and participation on the part of the young people themselves.

(b) *Instruction*: Should be graded to meet their needs. (International Graded Lessons are perhaps the best.)

(c) *Expression*: Program of expressional activities should be outlined by the four committees, and then submitted to central Executive Committee, which is composed of the officers, chairmen of permanent committees and the adult advisory superintendent or counselor.

EQUIPMENT.

1. Departmental assembly-room and separate classrooms.
2. Assembly-room and classrooms should be clean, well ventilated and as attractive as time and means will allow.
3. A few well-chosen and attractively framed pictures:
 - (1) "Christ and Rich Young Ruler," Hofmann.
 - (2) "Return from Calvary," Schmalz.
 - (3) "Christ and the Fisherman," Zimmerman.
 - (4) "Head of Christ," Hofmann.

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4. Blackboard, cabinet, musical instrument, hymn-books, chairs and table for president and secretary of the department. American and Christian flags, departmental mottoes and recreational and service posters.

DEPARTMENTAL STANDARDS AND CREDITS.

1. A definite standard of content based on the lessons in use in the department is essential to real progress.

(1) Officers of classes and teachers should work together in outlining this standard.

(2) It should be formally adopted by the department and become the basis of credit for promotion from year to year.

2. A uniform system of credits for all classes within department is desirable:

(1) See page 62, Chapter II., for suggested items.

(2) Scholarships to young people making highest record in the department tremendously worth while.

LEADERSHIP.

1. The vital need of the Senior years.

2. Department superintendent or counselor and teachers should be graduates of a recognized teacher-training course.

(1) Should continue specialization through leadership training-schools, community institutes, etc.

3. Christian character, patience, persistence, sympathy, understanding, ability to guide and direct and at same time keep in background, aims, plans and a willingness to train for service essential to successful work with young people of Senior age.

QUESTIONS FOR STUDY AND DISCUSSION.

1. Name five characteristics of Senior boys and girls.

2. Give the six aims of the Senior department.

3. Suggest a correlated educational organization and program for the Senior department covering the work of the Bible

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school, Christian Endeavor, missionary education and social expression.

4. With the International Graded Lessons in mind, suggest a simple standard of required work, covering memory Scripture, outlines, themes, etc., for the Senior (15-17) years.

5. Suggest a system of credits for the Senior department that will help pupils to master the standard of required work.

IV

THE YOUNG PEOPLE'S DEPARTMENT

THIS department includes young people approximately eighteen to twenty-four years of age. In the practical working out of the educational program of the church, however, this department will contain about all the young, unmarried people in the church.

CHARACTERISTICS OF YOUNG PEOPLE.

The years from eighteen to twenty-four, while not characterized by as sharp changes as mark the periods of early and middle adolescence, are in many respects the most important years of the adolescent period.

Physically, growth is practically attained by the time a young person reaches the eighteenth or nineteenth year. From this time on the blood, which in the early teens was used to grow a body, and in the middle teens to grow a brain, is expended in the development of strength and agility. At this time the body is well under control of the mind, and the development of muscular tissue is rapid and easy. All the physical appetites

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and impulses are stronger during this than preceding periods; but, if development has been normal, the rapid maturing of the reason and will make it possible for young people to bring these appetites and impulses under control. With a well-developed body, expressing in all its activities an abundant physical vigor, the young man or woman guided and controlled by a keen intellect and vigorous will, come during this period into the full heritage of maturity, and are ready to make their contribution in a life of larger service to the world about them.

Intellectually, activity, which was one of the most marked characteristics of the preceeding period, continues in this and becomes more intense. As a result of the rapid and strong functioning of the reason powers there comes a spirit of independence and a gradual diminishing of the direct influence of teachers and companions through suggestion. The imitative tendency is rapidly passing due to the fact that young people are now setting up their own standards of life and conduct, and, while they are still open to advice and counsel, they accept and act upon only such suggestions as appeal to their own higher intellectual powers. *Individuality* is the strongly marked characteristic of this period. Teachers and leaders must depend more in guiding young people on a strong appeal to the reason than to the emotion, or to an authoritative presentation which is to be

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accepted without a question. This is the reason why classes of young people should not be too large. Attention must be given to individual differences, interests and difficulties. Questions must be answered in the light of life's larger experiences; doubts must be overcome, and methods of teaching adopted that will not antagonize the free and independent expression of individual ideas and ideals.

Socially, the altruistic emotions become dominant during these years. Under normal environment and with the right kind of instruction there is a steady advance from selfishness to unselfishness that is strong and beautiful. Young people, as a rule, gladly identify themselves with the larger social life of which they form a part and willingly expend their time and energy in service for others. The mating instinct which manifests itself in home-building is at the flood-tide during this period. The desire of young women for a "beau" and of young men for a "sweetheart" is natural, necessary and wholesome, for this is the springtime of life, the period of wooing and mating. During these years the romantic emotions of middle adolescence become the permanent and lasting sentiments of maturity, expressing themselves in home-building and thus insuring the perpetuation of the race. Most of the moral tragedies of these years grow out of the illicit functioning of the mating instinct, due many times to the environment in which young people are compelled

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to mingle and mate. Happy is that group of young people whose homes and church provide a wholesome place for the functioning of this, one of the deepest and most fundamental of all the instincts of the adolescent period. Professor Athearn says: "The instinct to found a home and to live for one's family is sacred, and the care and interest of the church should be around about youth at the mating-time, safeguarding them from danger and cultivating the highest ideals of marriage, home and parenthood."¹

The period of later adolescence is distinctly a period of *disillusionment*. By far the larger number of young people are at work in the world of business and industry, a few are idle in the home, and a small minority away at college. The roseate dreams and ideals of earlier years are a decided contrast to the stern realities of life as they meet them, and there comes as a result *disillusionment*, and a necessary readjustment of their ideas and ideals in regard to life. This changed viewpoint, the fact that so many of them are away from home and among strangers, the lack of sympathy on the part of employers and employees, the un-supplied need for social intercourse, fills young people with intense loneliness and despondency, and often drives them to seek relief in amusements that are unwholesome.

¹ *The Church School* (p. 246).

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Religiously, this period is a period of doubt and perplexity because the age of independent thinking has come. Dr. Starbuck says: "Doubt is a process of mental clarification; it is a step in the process of self-mastery; it is an indication that all the latent powers are beginning to be realized. . . . Instead of trying to crush doubt, it would be wiser to inspire earnestness and sincerity of purpose in the use of it for the discovery of truth."¹ Professor Coe says: "What the adolescent at this time most wants, after all, is room—room to turn round mentally; to see things from all viewpoints; room for the many new thoughts which come crowding in at this time; for that intellectual and emotional expansion which should characterize this latter part of the adolescent period. Such a period of doubt, intellectual activity and physical reconstruction is of great value, for the youth's mental aspirations are the very sap of the tree of knowledge."²

Precisely because of this period of doubting there should be in every church a department for young men and women where they may make a serious study of the Christian religion, and where they may freely present and discuss their many difficulties and doubts, that as a result of such study and discussion they may lay a sure foundation for the faith that is within them.

¹ *Psychology of Religion* (pp. 242, 243).

² *The Spiritual Life* (pp. 63, 64).

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The religion of young people is exceedingly intense. Their quick sympathy, their self-sacrificing devotion, their intense loyalty, their desire for participation in any and every attractive cause, accounts for the fact that so large a number of volunteers for the ministry and mission field enlist from this group. It seems that there is no task too large, no sacrifice too costly, to enlist their interest, their co-operation, their support.

"The studies of Coe, Starbuck and Hall show that the last important wave of conversion comes at about the twentieth year, and that after the thirtieth year only one in a thousand ever turns the face homeward toward God. Every effort on the part of the church should be concentrated on the securing of a consecration of life to God before the close of the adolescent period."¹

AIMS, STANDARD AND TESTS.

In the light of the characteristics just noted, what are the outstanding needs of young people, and what are some of the ways in which the church may meet these needs?

We are not dealing now with boys and girls of high-school age, but with young men and women who are almost mature. They need, therefore, our confidence, our appreciation, our co-operation. They should have a place and a part in the pro-

¹ Athearn, *The Church School* (p. 245).

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gram of the church; training that will fit them for work in the home, the local church and the community; course of study selected with their life needs and interests in mind; a separate departmental room, if possible, affording a meeting-place for constant social intercourse (the *church*, open seven days and nights a week, if necessary, should be the *social center* for young people); and frequent challenges to enlist in the great kingdom-building enterprises of the home and foreign fields.

What shall our aims be as we face the task of meeting the needs of this important group in the church's life?

1. To win to Christ each young person who has not already dedicated his or her life to Him.
2. To help these young people maintain their tested Christian ideals in relation to the practical work of life in and through the disillusionments that are bound to result as they face the realities of economic and industrial independence in a social order that is not yet wholly Christian.
3. To prepare them for and to help them assume the duties and responsibilities of home-making and citizenship.
4. To prepare them for and help them assume their place in the work of life (business, professional, industrial), that in and through their daily work they may do the will of God and help to promote His kingdom in the world.

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5. To prepare them for and to enlist them in the work of the church for the community and the world.¹

6. To give them a knowledge of Christian principles in choosing a life-work or vocation.

7. To bring to them a realization of opportunities for life-work that are open in the field of full-time Christian callings.²

The department counselor and teachers will need to keep these aims constantly in mind; to weigh and evaluate courses of study, plans, methods, activities; to see that all that is done contributes to the realization of these aims, not for the sake of the aims, but for the sake of *relating the life* of every *young person* to *God* and the *work* of *His* kingdom in the largest way. The test of all *worship*, all *instruction*, all *training*, is that it *function in life* in the *home, church, community* and *world*.

Standards of content are as essential in the Young People's department as in any other. They will be based on the courses of study in use. Inasmuch as several elective courses are available, it is not within the province of this chapter to suggest such standards here. Teachers, however, who are to teach these elective courses will find it

¹ 1917 *Minutes of the Sunday School Council of Evangelical Denominations* (p. 46).

² 1923 *Approved Local School Standard for Young People's Division, Professional Young People's Work Section, International Sunday School Council of Religious Education*.

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advantageous to go through the courses of study to be taught in advance of the pupils, and to determine what portions of the content should become a part of the permanent possession of young people. They will make progress by testing the results of their work from time to time to see how largely the ideas and ideals presented are being wrought out in the life of their students. It is to the shame of the church that so few young people are conscious of growth (either intellectually or spiritually) as a result of the hours spent in all the various organizations of the church and in so-called Christian work.

ORGANIZATION.

There is in the mind of young people (eighteen to twenty-four) a sense of separateness from boys and girls of high-school age, and from those who have already taken upon themselves the responsibilities of adulthood. This *group consciousness exists*. It may be seen in any gathering of people in city, town or in the open country. Not to take advantage of it invites failure in the church or in any community enterprise.

The organization of this group in the local church should be thoroughly democratic. The officers (president, one or more vice-presidents, secretary and treasurer) will be elected annually by the young people. The department counselor (advisory superintendent) is usually appointed by the

THE YOUNG PEOPLE'S DEPARTMENT

church board, the Committee on Religious Education, or whatever body or group selects teachers and officers for the church's educational work. The wise board or committee, however, will look with favor upon any suggestion that the young people, themselves, may make in regard to the department counselor. The committee needed to carry on the work will vary according to the plan of correlation in operation. If the unified church-school plan of correlation is being used, then the following committees will suffice: Membership, Missionary (or Service), Recreation (or Social) and Program. If the Department of Church Life plan of correlation is being used, then the terms Church-school Committee, Christian Endeavor, Epworth League or B. Y. P. U. Committee, Missions and Social Service Committee, and Social Life Committee will be preferred. Other committees may be appointed or constituted from time to time as the needs of the department require. Some Young People's departments have an Employment Committee whose function is to work through the Employment Committee of the church in locating young people in the employ of Christian business men and women. The lower diagram on page 110 shows the Unified Church School plan of correlation, and the upper diagram on page 110 the Department of Church Life plan of correlation.¹

¹ Used by permission of the Department of Religious Education of the United Christian Missionary Society.

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In work with young people of eighteen to twenty-four the department unit of organization, not the class, becomes the permanent unit of organization. Perhaps the only time the departmental group will break up into smaller units is for classroom work on Sunday. The class organization will not be permanent, because the curricula for young people consist of elective courses, ranging in length anywhere from ten to twelve weeks to three years. Several of these elective courses may be in progress in the same school at a given time, the young people choosing the course in which they are most interested and joining that group for the period of the course. Wise teachers will not attempt to keep intact a permanent class organization, but will use their influence to make the department organization, life and spirit as strong as possible. Pupils should be encouraged to elect during the six or eight years they spend in the Young People's department a number of different courses, that they may be trained along many lines, may find the thing they can do best, and may be helped to do that thing in the most efficient manner. This makes it possible to correlate the mission-study work done hitherto in connection with young ladies' circles, guilds, etc., making this work one or more of the elective courses offered young people in connection with the Sunday session of the church's school.

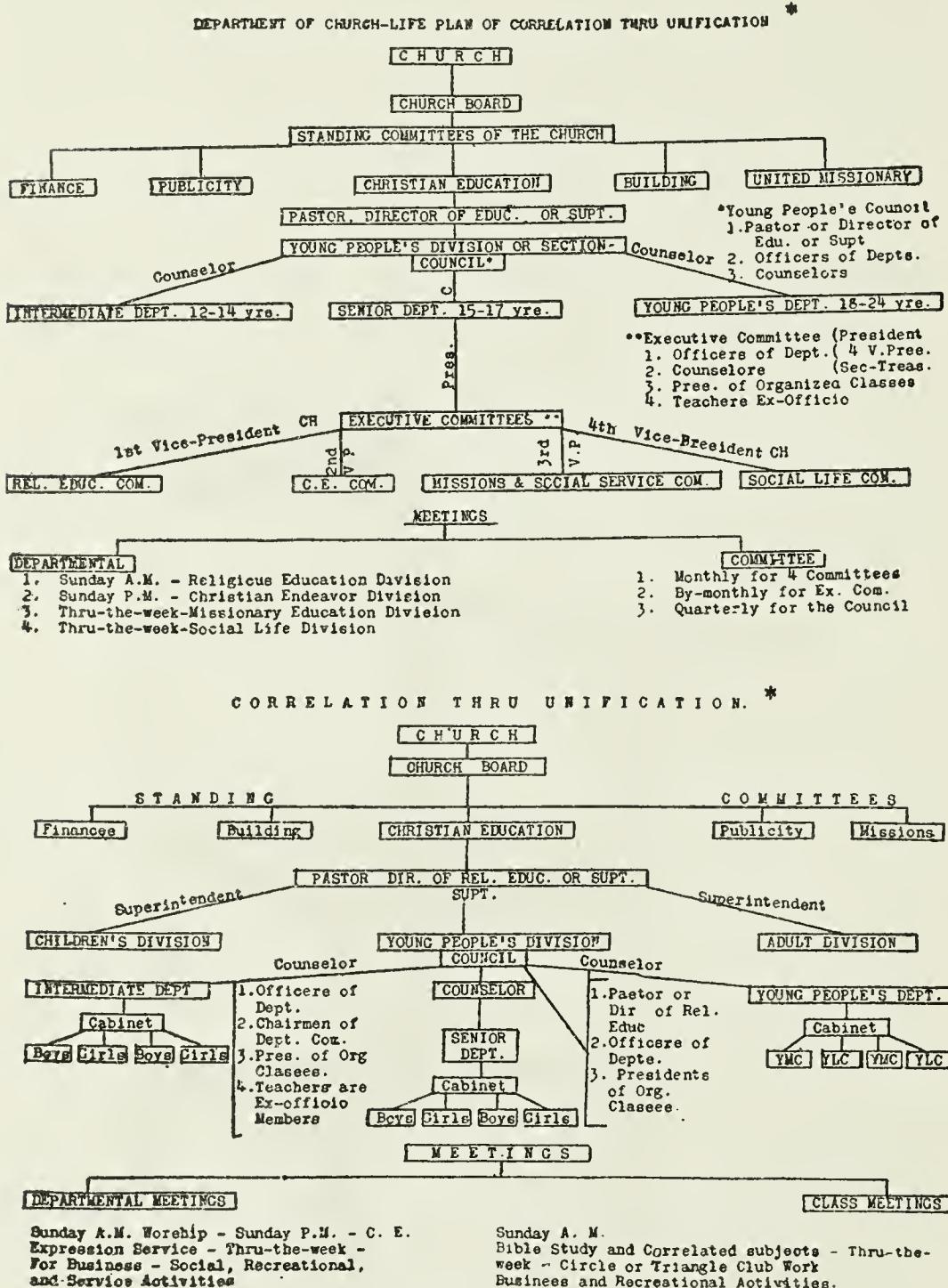
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Here, as in the work of the Intermediate and Senior group, the leadership of the Young People's department of the church school, and the Young People's Society of Christian Endeavor (Epworth League, or B. Y. P. U.), should be unified, and the programs of worship, instruction and activities correlated. In many churches this will necessitate a grading of the Young People's Society of Christian Endeavor (Epworth League, or B. Y. P. U.) to correspond with the period of later adolescence. This is not difficult, however, and has already been done in a large number of churches as an efficiency measure.

EQUIPMENT AND PROGRAM.

A separate assembly-room for the Young People's department is altogether desirable, because it recognizes the *group consciousness* and affords opportunity in *training* young people for *leadership*. Where such a room is available, it should be used. The young people themselves should be responsible both for planning and conducting the opening service of the church's school, which will consist of songs, prayers, devotional Bible reading, short talks and stories and missionary instruction of an inspirational character. Where no such room is available, the Christian Endeavor session of the department will afford some opportunity for training young people in self-expression. Even in the very small church meeting in a one-room building

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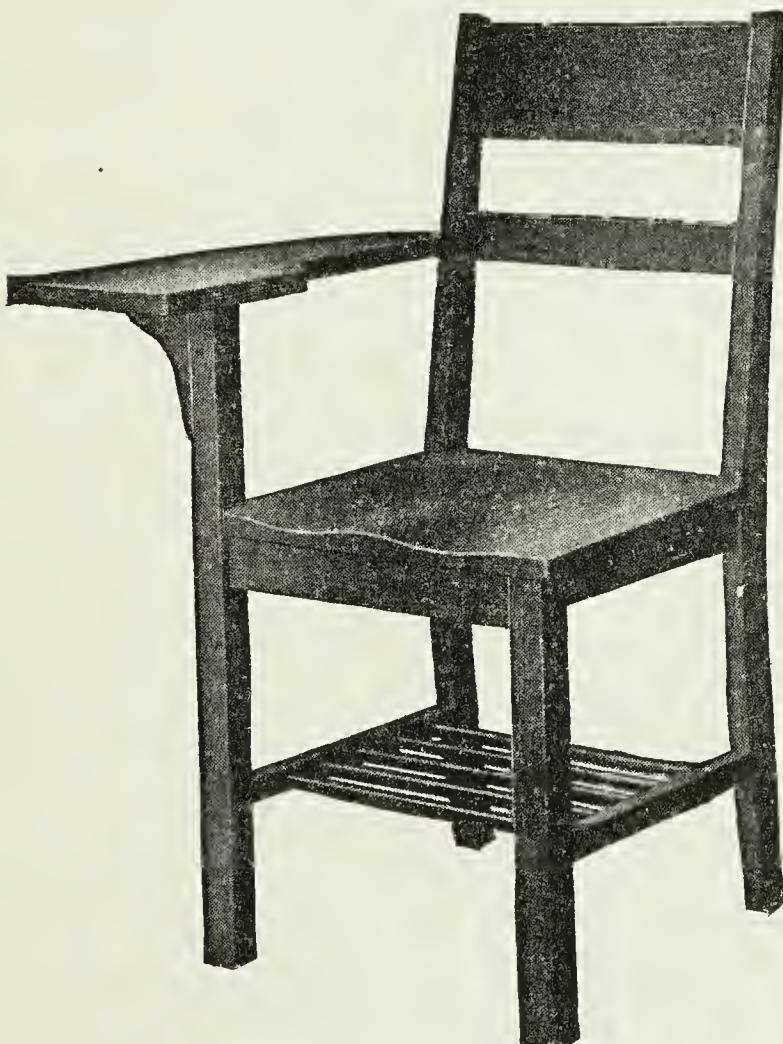


* Used by permission of the Department of Religious Education of the United Christian Missionary Society.

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where there is but one class of young people (eighteen to twenty-four), some separation may be worked out by means of folding screens or curtains.

Ideal equipment, however, will provide an assembly-room and classrooms, a library for reference work, blackboards, a musical instrument, maps, hymn-books and chairs. Where the assembly-room must be used for classroom purposes also, the tab-



TABLET ARM-CHAIR*

*Used through the courtesy of the American Seating Company
Chicago, Illinois.

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let arm-chair or movable assembly-room chair shown on page 88 is to be preferred. The walls of the department should be adorned with a few well-chosen and well-framed pictures. The following are suggestive:

- “Christ in Gethsemane,” Hofmann.
- “Ecce Homo,” Ciseri.
- “The Light of the World,” Hunt.
- “The Last Supper,” da Vinci.

Pictures of great missionaries of the cross will find their place also, as will recreational and service posters.

Programs of worship for young people should be dignified and reverent. Here, as in the other departments of the Young People's Division, these programs should be builded around unifying ideas or themes that have a more or less universal appeal to the life needs and interests of young people. See Chapter VII. for suggestive programs and materials.

The outstanding need of the church to-day is *trained leaders*. This need should be kept in mind in planning the courses of study for young people, for in this department are to be found the *teachers* and *leaders* that must man the educational work of the church of to-morrow. Bible study, teacher-training, mission study, studies in personal evangelism, should constitute the elective courses offered to young people. What elective course could be finer as a background for the study of the new

THE YOUNG PEOPLE'S DEPARTMENT

Standard Teacher-training Course than a three months' study of the aims, themes and content of the International Graded Lessons? The majority of picked-up supply teachers from young people's and adult classes flounder hopelessly in the presentation of graded lessons because they do not know the aims, plan, purpose or content of the course of lessons they are attempting to teach. The following elective courses are available for young people's classes:

BIBLE.

- “The Manhood of the Master,” Fosdick.
- “Life of Christ,” Stalker.
- “Life of Christ,” Farrar.
- “The Character of Christ, Fact or Fiction,” Lhamon.
- “Social Principles of Jesus,” Rauschenbusch.
- “Life of Paul,” Farrar.
- “Studies of the Books of the Bible,” Stevenson.
- “The Meaning of Faith,” Fosdick.
- “The Meaning of Prayer,” Fosdick.
- “The Meaning of Service,” Fosdick.
- “Life of Paul,” Stalker.
- “Jesus’ Ideals of Living,” Fiske.
- “A Living Book in a Living Age,” Hough.

TRAINING.

“The Standard Teacher-training Course” (interdenominational, and planned in units of ten lessons each. A diploma course).

“The Pilgrim Preparatory Course” (one year).¹

¹ A certificate course issued by the Pilgrim Press, Boston, Mass. The leader of the class will find “A Guide for Teachers of Training Classes” helpful with this one-year course.

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"Leaders of Girls," Espey (a brief course of training for older girls as leaders of younger girls).

"Brothering the Boy," Rafferty (a brief course of training for older boys and leaders of younger boys).

"Jesus the Master Teacher," Horne.

"How to Plan a Lesson," Brown (a brief course on lesson-building).

MISSIONS AND SOCIAL SERVICE.

"Servants of the King," Speer.

"Comrades in Service," Burton.

"Men and Things," Atkinson.

"The Lure of Africa," Patton.

"The Gospel for a Working World," Ward.

"Ancient Peoples at New Tasks," Price.

"India on the March," Clark.

"In the Vanguard of a Race," Hammond.

"The Trend of the Races," Haynes.

"Christianity and Economic Problems," Page.

"Playing Square with To-morrow," Eastman.

"The Kingdom and the Nations," North.

EVANGELISM.

"The Art of Winning Folks," Darsie.

"II. Timothy 2: 15," Pope.

"The Human Element in the Making of a Christian," Conde.

"Soul-winning," Violette.

"Studies in Bible Truths," Kingsbury.

In addition to the above courses, classes may elect any one or all three years of the International Graded Lesson series for young people eighteen, nineteen and twenty years of age. The contents are as follows:

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First year, "Old Testament History."

Second year, "New Testament History."

Third year, "The Bible and Social Living."

Or the Improved Uniform Lessons. Other elective courses for young people are being released from time to time. The College Voluntary Study Courses published by Association Press, 347 Madison Ave., New York City, offer a wide range of splendid elective studies for college young people's classes.

ACTIVITIES.

The constant cry for social intercourse indicates the ever-present need of the later adolescent period for social recreation. The mating and home-making instinct demands it. The home, of course, would be an ideal meeting-place for young people, but many of these older boys and girls are boarding, and those who are in their own homes do not always find the home available. Commercial interests have been quick to see this need for constant social intercourse, and in the poolrooms, dance-halls, theaters, amusement parks, saloons, etc., are providing the meeting-place for hundreds and thousands. There is no good reason why young people should be found in these places in so large numbers except that the home and church are so often closed to them. The social instincts of young people are, as a rule, clean and wholesome. It is the duty of the home and church to co-

YOUTH AND THE CHURCH

operate in keeping them so, by providing a meeting-place for these young people, and then seeing to it that amusements of the right sort are offered. (See Chapters VI. and IX. for plans and suggestive activities.)

Then, too, these young people need not only sane and safe amusements, but a *place* and a *part* in the work of the church in the community. They should be set to work, studying the conditions in their communities and planning definite ways in which the needs discovered may be met. They should have their place in the every-member canvass, evangelistic campaigns, community surveys, building-fund projects, anything and everything that deals with the life of the church in the community. From time to time these young people should be brought face to face with the great world calls for service. The Christian physician, minister, lawyer, nurse, social settlement worker and returned missionary should come before these young people *en masse* assembly, challenging them to a *dedication of life in service to the world*. The missionary committee of the church and church school can do no more effective service than to keep attractive posters, charts and reports constantly before the attention of this potential group. Young people are willing to pour out their lives to the fullest upon any and every object that commands their love and loyalty. The church ought not to let this devotion to sacrificial service go unchallenged.

THE YOUNG PEOPLE'S DEPARTMENT

TEACHERS AND COUNSELOR.

The power of the teacher and leader of young people is past all ability to compute. Willingness and the ability to be in every sense a companion to young people is the chief characteristic needed; for there never is a time when the indirect influence of the teacher and leader counts for more. These young people have passed the period when the teacher may dictate. They are able now to do their own thinking and planning; but oh! how they do need the kindly counsel of a friend who has been a bit farther along the pathway of human experience to help them interpret disappointment and disillusionment in the way that shall mean most to their own growth and development.

The department counselor's chief work will be in helping young people to plan their departmental activities on a large scale. Upon his or her shoulders rests the task of seeing to it that the department becomes more than just a group of young people meeting together more or less regularly for *good times*. Good times are necessary, and they will become a regular feature of the department's program, but both teachers and counselor have failed unless these young people are *won to Christ, trained for service, and enlisted in His great kingdom-building enterprise*. The law of the department counselor and teachers in working

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with young people must always be: I must decrease, that thou mayest increase. Successful indeed is that counselor and teacher who leads without young people being conscious of his or her leadership.

Regular meetings of the department council will need to be held monthly to plan and outline programs and methods of procedure. Any plan or program outlined, however, should be brought to the whole department for discussion and adoption before being launched, so that the whole group may work intelligently and co-operatively in bringing to pass the desired results. It is well for the president of the department to appoint a *poster committee*, from time to time, to feature in an attractive way recreational and service programs and activities that have been approved and adopted as a working policy. These posters may be hung in the department room, the vestibule of the church, and in the publicity centers of the community.

TEACHING OUTLINE.

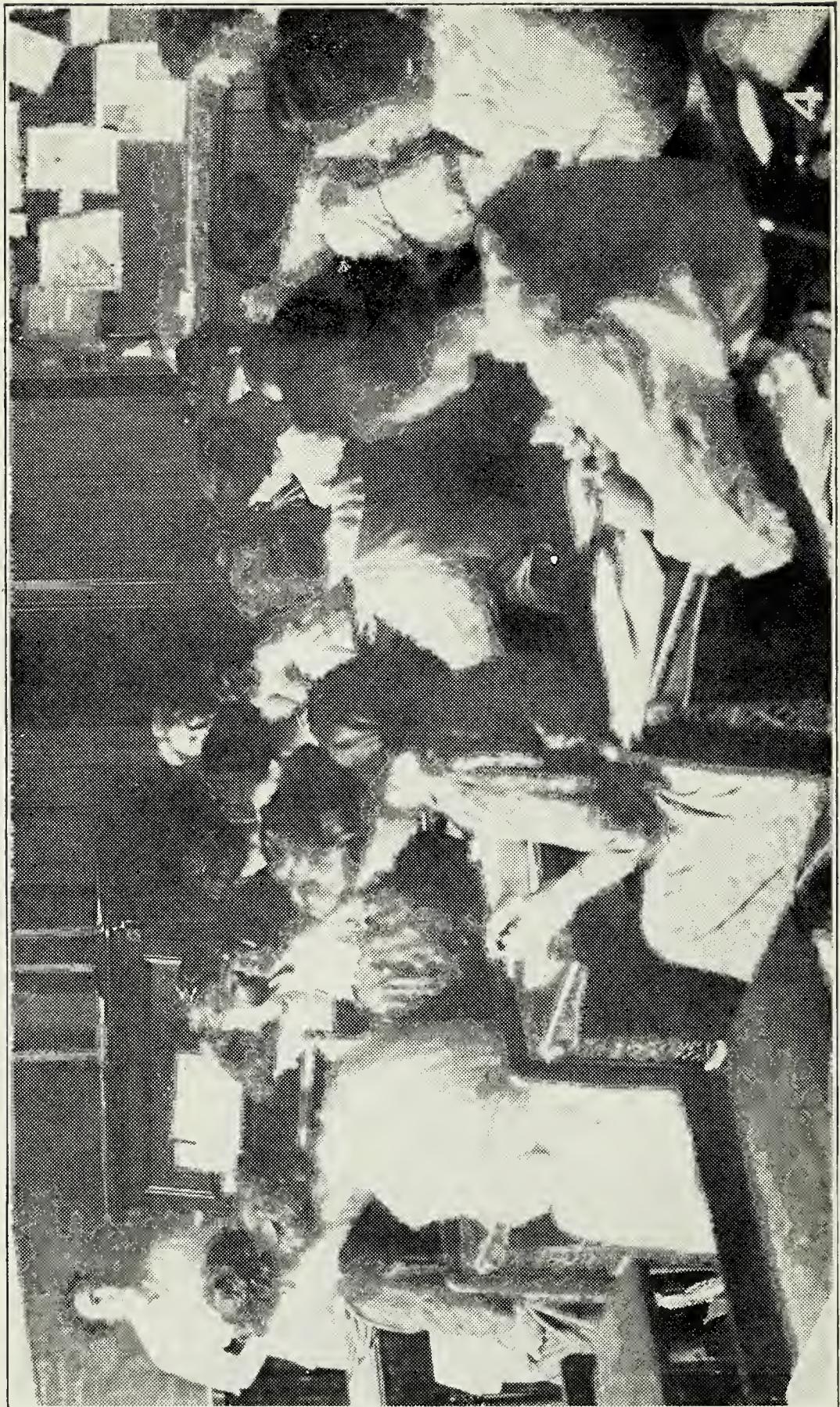
SCOPE.

1. Young people approximately eighteen to twenty-four years of age.
 - (1) In the practical working out of the education program for the group in local church, it will probably contain all the young, unmarried people under thirty years of age.

CHARACTERISTICS OF PUPILS.

1. Physically:
 - (1) Growth practically attained by time young people reach the eighteenth year.

A Community Class of Teachers Specializing in Work with Teen-age Girls



THE YOUNG PEOPLE'S DEPARTMENT

- (2) Blood released from the growth of organs to be expended in development of strength and agility.
- (3) All physical appetites and impulses stronger than during the preceding years.

2. Intellectually:

- (1) Activity, both physical and intellectual, a marked characteristic of these years.
- (2) A spirit of independence, due to rapid functioning of reason and will centers, which gradually diminishes the direct influence of teachers and companions through suggestion.
- (3) Leaders must depend more, in guiding young people, on strong appeal to the *reason* rather than to *emotions*.
- (4) Think for themselves, therefore attention must be given to individual differences, interests and difficulties.

3. Socially:

- (1) Young people gladly identify themselves with the larger social life of which they form a part.
- (2) Should be a steady advance from selfishness to unselfishness.
- (3) Mating instinct which manifests itself in home-building is at flood-tide during these years.
 - (a) Romantic emotions of middle adolescence become the permanent and lasting affections of maturity.
- (4) Most of the moral tragedies grow out of illicit functioning of the mating instinct, due to improper environment under which young people are compelled to mingle and mate.

4. Religiously:

- (1) Disillusionment with the necessary readjustment of ideas and ideals in regard to life.
- (2) Doubt and perplexity because the age of independent thinking has come.

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- (a) Not wrong—a natural process—a step in the process of self-mastery—an indication that all the latent powers of the individual are beginning to be realized.
- (3) Quick sympathy, self-sacrificing devotion, intense loyalty, desire for participation in every worthy cause accounts for fact that largest number of decisions for distinctly Christian vocations are made during these years.
- (4) Last important wave of conversion comes at about the twentieth year.

AIMS, STANDARDS AND TESTS.

1. Aims:

- (1) Should be able to give the seven aims as listed on pages 104, 105 of "Youth and the Church."

2. Standards:

- (1) Department superintendent or counselor and teachers need to keep aims in mind, to weigh and evaluate courses of study, plans, methods and activities to see that all that is done contributes to realization of these aims, not for sake of the aims, but with purpose of relating the life of every young person to God and work of His kingdom in the largest way.
- (2) Standards of content as essential in young people's department as in any other.
 - (a) With elective courses in mind, each teacher, with the class officers, should work out a permanent standard of content that during the year should become a part of pupils' permanent possession.

3. Tests:

- (1) Test of all worship, instruction and training is that it function in service in the *home, church, community and world*.

THE YOUNG PEOPLE'S DEPARTMENT

(a) Teachers need to keep individual record of growth and development of this *service ideal* in lives of young people.

ORGANIZATION.

1. A natural sense of separateness from boys and girls of early and middle adolescent periods.

(1) This group consciousness exists and should be recognized by the local church.

2. Organization of this group should be thoroughly democratic.

(1) Worked out in counsel with young people.

3. The departmental organization, not the class, owing to elective courses of study, becomes the permanent unit of organization in these years.

(1) Make the departmental organization, life and spirit as strong as possible, because young people need the wider social group.

4. A correlated organization and program the easiest way to reach and realize the goals.

(1) Plan suggested on page 110, in "Youth and the Church," should be discussed with adaptations.

EQUIPMENT AND PROGRAM.

1. A separate assembly-room for this group altogether desirable.

(1) Young people themselves should be responsible for building and conducting the program, both for the church school, C. E. expressional service and missionary and social activities.

2. Ideal equipment will provide an assembly-room and classrooms, a library for reference-books, blackboards, musical instrument, hymn-books, chairs, pictures, department mottoes and posters.

(2) Suggested pictures:

"Christ in Gethsemane," Hofmann.

YOUTH AND THE CHURCH

“Ecce Homo,” Ciseri.

“The Light of the World,” Hunt.

“The Last Supper,” da Vinci.

3. Programs of worship should be reverent and dignified.
See Chapter VII. for suggested programs and materials.

4. Program of instruction should give young people the opportunity to elect any one of several elective courses, as follows:

(1) Biblical:

“Life of Christ,” Farrar or Stalker.

“Life of Paul,” Farrar or Stalker.

“Character Christ, Fact or Fiction,” Lhamon.

“Social Principles of Jesus,” Rauschenbusch.

“Studies of Books of Bible,” Stevenson.

“Jesus’ Ideals of Living,” Fiske.

“A Living Book in a Living Age,” Hough.

“Meaning of Faith,” “Meaning of Prayer,”

“Meaning of Service,” and “The Manhood of the Master,” Fosdick.

(2) Missionary:

“Servants of the King,” Speer.

“Men and Things,” Atkinson.

“The Lure of Africa,” Patton.

“Gospel for a Working World,” Ward.

“Ancient Peoples at New Tasks,” Price.

“Building with India,” Clark.

“In the Vanguard of a Race,” Hammond.

“The Trend of the Races,” Haynes.

“Christianity and Economic Problems,” Page.

“Playing Square with To-morrow,” Eastman.

(3) Evangelism:

“II. Timothy 2: 15,” Pope.

“The Human Element in the Making of a Christian,” Conde.

“Soul-winning,” Violette.

“The Art of Winning Folks,” Darsie.

THE YOUNG PEOPLE'S DEPARTMENT

"Studies in Bible Truths," Kingsbury.

(4) Training courses:

"The Standard Teacher-training Course" (three year, interdenominational, and planned in units of ten lessons each. A diploma course).

"Leaders of Girls," Espey (a course for the training of older girls as leaders of younger girls).

"Brothering the Boy," Rafferty (a course of training for young men as leaders of younger boys).

"Jesus the Master Teacher," Horne.

"How to Plan a Lesson," Brown (a brief course on lesson-building).

(5) Other special courses:

International Graded Lessons (three one-year courses).

"Old Testament History and Literature."

"New Testament History and Literature."

"The Bible and Social Living."

College Voluntary Study Courses:

First year:

"Students' Standards of Action," Eliot-Cutler.

"Christian Standards of Life," Murray-Harris.

Second year:

"A Life at Its Best," Edwards-Cutler.

"A Challenge to Life Service," Harris-Robbins.

Third year (in course of preparation).

Fourth year:

"The Social Principles of Jesus," Rauschenbusch.

"Christianizing the Community," Ward-Edwards.

ACTIVITIES.

1. Constant clamor for social intercourse indicates the ever-present need of later adolescents for social recreation.

(1) See Chapters VI. and IX. for plans and suggestive activities.

YOUTH AND THE CHURCH

2. A place and a part in work of the church in the community and world.

- (1) Every-member canvass.
- (2) Sunday evening and mid-week church services.
- (3) Evangelistic campaigns, community surveys, building projects, anything and everything that deals with the life of the church in the community.
- (4) Frequent challenges to face the great world calls for Christian service.

TEACHERS AND COUNSELORS.

1. Power of teacher and leader of young people past all ability to compute.

2. Willingness and the ability to be in every sense a companion the chief characteristic needed.

- (1) Never a time when indirect influence of teacher or leader counts for more.

3. Chief work is in helping young people to plan their class and departmental activities on a large scale.

- (1) Must plan work and activities so that young people will be:

- (a) Won to Christ.
- (b) Trained for service.
- (c) Enlisted in His great kingdom-building enterprise.

4. Regular meetings of the department council will need to be held monthly to plan and outline programs and methods of procedure.

- (1) Programs outlined should be brought before whole department so that the entire group may work intelligently and co-operatively in bringing to pass desired results.

- (a) Poster committee to feature in attractive way recreational and service activities that have been approved will help to bring results.

THE YOUNG PEOPLE'S DEPARTMENT

QUESTIONS FOR STUDY AND DISCUSSION.

1. Give five characteristics of young people in the later adolescent period.
2. Give the seven aims of the young people's department.
3. What is the test of all worship, instruction and expressional activities for young people?
4. Name at least ten good elective courses of study for young people's classes.
5. Discuss "equipment" and "program" for the young people's department.
6. Name five church activities in which young people should be given a place and a part.
7. What three goals should be accomplished by teachers and leaders of young people during the adolescent years.

V

THE ORGANIZED YOUNG PEOPLE'S DIVISION CLASS

PURPOSE.

INVESTIGATIONS show that practically 75 per cent. of the boys and girls in any given community are, or have been during the teen years, a member of some sort of a gang, class, club, clique, team or set. It is evident, therefore, that the social or group instinct is a natural one. During the period of early adolescence (12-14) the group is small, as a rule, ranging anywhere from seven or eight to fourteen. During the period of middle adolescence (15-17) the group widens a bit, and by the time young people have reached the later adolescent period the group consciousness has sufficiently widened as to make the department, not the class, the natural unit of organization.

The purpose of class and department organization is to take advantage of this natural, God-given social or group instinct that comes with adolescence, and to form within the church, and as an integral part of the church's educational

YOUNG PEOPLE'S DIVISION CLASS

program, organizations that will make the largest possible appeal to this budding social instinct, thereby challenging the loyalty and support of young people to the church and the church's school.

The organized Young People's (Secondary) Division class is an integral part of the church, the church's school and the department with which it is connected. It is not a separate organization distinct and apart from these larger bodies, but rather a small group within these larger ones, organized for the purpose of developing initiative and of training boys and girls and young people for definite Christian service.

ADVANTAGES.

The organized class in the hands of young people, when its organization and activities are planned largely by them, and its discipline, when necessary, administered by them, has very decided advantages over the unorganized class, because

1. It utilizes the social or group instinct, providing an effectual channel through which to train boys and girls in Christian conduct and service.

2. It develops leadership by fixing responsibility. What is everybody's business is nobody's business. The unorganized class is always a "one-man" (usually a "one-woman") affair. Organization transforms the class from a *teacher* enterprise to a *pupil*, by making each member share

YOUTH AND THE CHURCH

in the management and direction of its activities.

3. It utilizes the energy, ambition, the desire to do things, so characteristic of young people.

4. It increases class spirit, loyalty to the church and the church's school.

5. It encourages mutual sympathy, interest and understanding, and strengthens the position of the teacher, enabling him to become, more and more, the friend and counselor of young people.

STANDARDS.

But some may raise the question: When is a Young People's Division class properly organized?

1. When it has enough officers and committees to successfully carry on its work, each actively fulfilling its separate function.

2. When it is definitely connected with, and form a part of, some church or church school.

3. When it has regular Sunday and through-the-week (at least once a month) meetings.

4. When the age limits of the class are not under twelve nor more than twenty-four years (12-14, 15-17, 18-24 are preferred groupings where there are not enough pupils to form one class for each year).

5. When it has a definite goal and a working program for a given period of time.

AIMS.

Class organization is of no value, however, unless the class has some very definite aim, objec-

YOUNG PEOPLE'S DIVISION CLASS

tive or goal. The class should share these aims with the teacher, and should see the organization as the channel through which these aims are to be accomplished. The aims of the organized Young People's Division class should be:

1. To win the members of the class to personal allegiance to Jesus Christ as Lord and Saviour.
2. To train the individual members of the class through Bible study and correlated subjects, Christian conduct, recreation and service, to embody within themselves the Christ ideal.¹

PLAN OF ORGANIZATION.

The following outline gives in general a plan of organization that may be changed and adapted to meet the needs of any group of adolescent boys and girls:

I. *Officers* (the officers, except the teacher, are elected by the boys and girls from among their own number):

1. President.
2. Vice-president.
3. Secretary.
4. Treasurer.
5. Teacher (appointed by whatever body or committee selects teachers and officers for the church school).

II. *Committees* (as many as are necessary to carry on its work. The following are suggestive):

1. Recreation or Social.
2. Membership.
3. Missionary or Service.

¹ Alexander, *The Boy and the Sunday School* (p. 76).

YOUTH AND THE CHURCH

4. Executive.

- (1) The Executive Committee is made up of the officers of the class and the chairmen of standing or short-term committees. The pastor and department counselor are *ex-officio* members of the Executive Committees of all the organized classes of a department.
5. Short-term committees may be appointed from time to time, and, if the class prefers, all its committees except the Executive may be short-term.

III. Meetings:

1. Sunday session (should be forty to forty-five minutes in length, thirty minutes of which should be devoted to lesson study).
 - (1) Program:
 - A. Opening service: Prayer, report of secretary, reports of committees.
 - B. Lesson period.
 - C. Closing service.
2. Weekly, monthly or semi-monthly session.
 - (1) Program:
 - A. Varied to meet the physical, intellectual, social and service needs and interests of young people.
 - B. The program of activities is usually blocked out by the Executive Committee for a period of three, six or nine months at a time.
 - (a) Submitted to the whole class for discussion and adoption.
 - (b) Details turned over to the proper committee for execution.
 - C. The character of the activity determines, as a rule, the place of the meeting.

IV. Activities:

1. Activities for young people should touch every phase and interest of boy and girl life.

YOUNG PEOPLE'S DIVISION CLASS

2. They should be planned largely by the young people and should interrelate the work of the Sunday session with the through-the-week life and interests of pupils. (See Chapter VI. for plans and materials.)

All the sessions of organized classes should be in charge of the president or vice-president, *not the teacher*. The opening service on Sunday will consist of a short prayer by the president, by some member of the class, or by the whole class in unison. Short, individual, Scripture-sentence prayers by members are to be encouraged. This will be followed by the reading of brief minutes by the secretary, covering the Sunday (last) and mid-week or month activities, points brought out by the teachers in the last lesson, offering, attendance, etc. The secretary of the class should be provided with a note-book and asked to keep the minutes of all meetings in writing. In this way the *future secretaries* for all phases of Christian work may be trained for this important service. Chairmen of standing or short-term committees should then be called upon for brief one-minute reports. Classes should make it their rule not to transact any matters of business in the Sunday session that could go over to the through-the-week or month meetings, but announcements that have to do with class interests and activities should be made in connection with the opening service of the Sunday session. If the program of activities has been blocked out in advance, it will require but a minute

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for the president and chairman of committees to call attention to the meetings and work of the week or month.

At the close of the opening service the teacher takes charge of the class, presenting the lesson, unless that work has been assigned, for the day, to some other person or group, directing the development of the lesson and making assignments with reference to the lesson or lessons that are to follow.

The closing service of the class is in charge of the president or vice-president. It will consist of sentence prayers, silent prayer, or concert prayer. Some classes have formally adopted some Scripture prayer, changing the wording so that it meets the needs of the group; *e. g.*, "May the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer." (Ps. 19:14.)

How to ORGANIZE.

Read carefully the paragraphs on the purpose, advantages, standards, aims, and plan of organization. Then think the whole matter through from the viewpoint of your pupils. Try to put yourself in their place. Ask yourself whether or not there is anything in this plan of organization that will help young people to develop into more efficient Christians. You, yourself, must believe thoroughly and enthusiastically in the *organized class* as a

YOUNG PEOPLE'S DIVISION CLASS

means of individual and group development, before you are ready to attempt the organization of your class, or can hope to enlist their interest and co-operation.

When you are persuaded that the organized-class plan, intelligently carried out, does offer its members the best possible means of growth and development, call together two or three of the natural leaders in your class and talk the plan over with them. Follow this with a meeting of the whole class. If possible, get one of the natural group leaders to present the plan of organization to the entire group. It usually means that this natural leader is made the first president of the class.

Whatever you do, in your co-operative leadership of boys and girls in their teens, do not discourage their initiative by arbitrarily deciding their own questions for them. The name of the class, the type and purpose of organization and the *personnel* of its officiary are matters in which they are vitally interested and which they themselves should help to work out. The teen-age boy and girl take delight in doing their own thinking. All they ask for is sympathetic help. Teen-age boys and girls are just at the period when they will be best developed by doing things for themselves. Call out in as large a measure as possible the initiative of the members of the class in perfecting the organization. Let them select their own class

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officers, name, motto; work out their own constitution, pennants, posters, etc.

When the organization has been effected, the duties of the officers and committees understood, then make the organization genuine by putting the work of the class into the hands of boys and girls, all details to be carried out by them. The teacher, in just as large a measure as possible, should keep in the background.

CLASS GROUPINGS.

The experience of many workers indicates that the best results with adolescents are to be obtained when the class group is small, varying in size from seven or eight to fourteen or sixteen. We have already noted that classes in the Young People's department will be determined by the number electing to take any particular course of study. Classes, however, under no circumstances should be so large as to make it impossible for the teacher to know and to give personal attention to the individual members.

Neither is it possible to get the best results when pupils from twelve to eighteen years of age are members of the same class, for they are living in different periods of development. Such a grouping makes it impossible for the program of the class to meet the needs of both the older and younger pupils. A good working basis is (12-14), (15-17), (18-24 plus). This is merely suggestive.

YOUNG PEOPLE'S DIVISION CLASS

The correct grouping ought to consider physical and intellectual development as well as age, and adjustments should be made so that the boy or girl is permitted to find his or her natural group.

In working with boys and girls from twelve to eighteen years of age, it is generally conceded that there should be no mixed classes (boys and girls together). In the Young People's department the sexes will be mixed or segregated according to the content of courses of study offered.

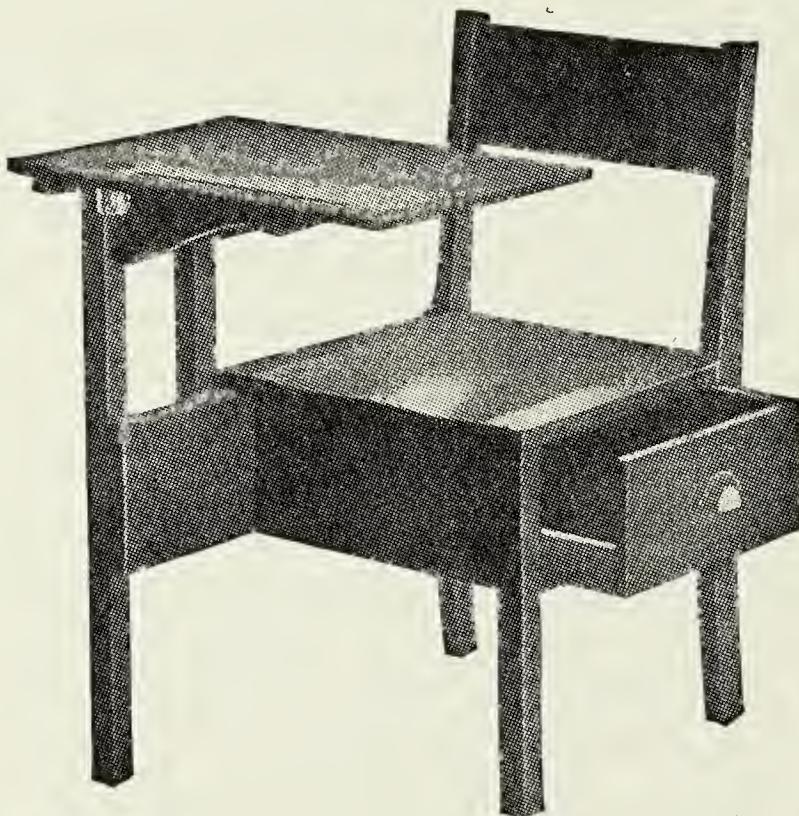
EQUIPMENT.

Separate classrooms for every class in the Young People's Division is the ideal, and it is to be hoped that the church of the future, in planning for its educational work, may reach that ideal. Where this is not possible, screened or curtained spaces will help to make the teaching and training of the organized class effective. Ideal equipment for Intermediate, Senior and Young People's classes will include a room, a blackboard, maps, Bibles, pictures, curios, pads of paper for note-taking, pencils, and tables around which the pupils may gather for study and work, or the broad-armed tablet or assembly-room chairs (see pp. 88-111 for diagrams). The Moulthrop table chair desk,¹ which is rapidly taking the place of stationary desks in the public schools, is ideal in that it is equipped

¹ Used through the courtesy of the American Seating Company, Chicago, Ill.

YOUTH AND THE CHURCH

with a pull-out drawer under the seat, providing a place in which the pupil's material—Bible, notebook, pencil, etc.—may be kept.



MOULTHROP TABLE CHAIR-DESK*

CLASS NAMES AND MOTTOES.

A class name is desirable because it helps to create class spirit, as well as advertise the work of the class. Some schools number or letter the classes to indicate their relation to the church's school. In others, the classes choose names of Bible characters—"Queen Esther," "Knights of St. Paul,"

*Used through the courtesy of the American Seating Company, Chicago, Illinois.

YOUNG PEOPLE'S DIVISION CLASS

etc. Some classes choose names that indicate the spirit of the class; as, "Willing Workers," "Play Square Gang," etc. Still others use letters—the "K. Y. L. Class," "Delta Alpha," etc. In other schools, where the Triangle club work is being correlated with the organized-class work, classes are calling themselves the "Livingstone Triangle," the "Moffat Triangle," or "Dye Triangle." The author found one church on the Pacific coast in which all the classes in the Intermediate department were named for living missionaries, and all had their class mottoes suggested by these living missionaries.

The class motto is equally important with the class name, especially if it embodies in some way the class aim and spirit. The following are suggestive: "Play Square," "Get the Other Fellow," "Be Strong," "We Do Things," "We Mean Business," "Messengers of the Queen," "Onward," etc.

CLASS RECORDS AND CREDITS.

There should be a more or less uniform system of records and credits for all classes in the Intermediate, Senior and Young People's departments, for those are the years when habits become fixed and life's ideals permanently established.

"Regularity in attendance and punctuality are desirable on the part of all, not only for the sake of the school, but for the sake of the habit which

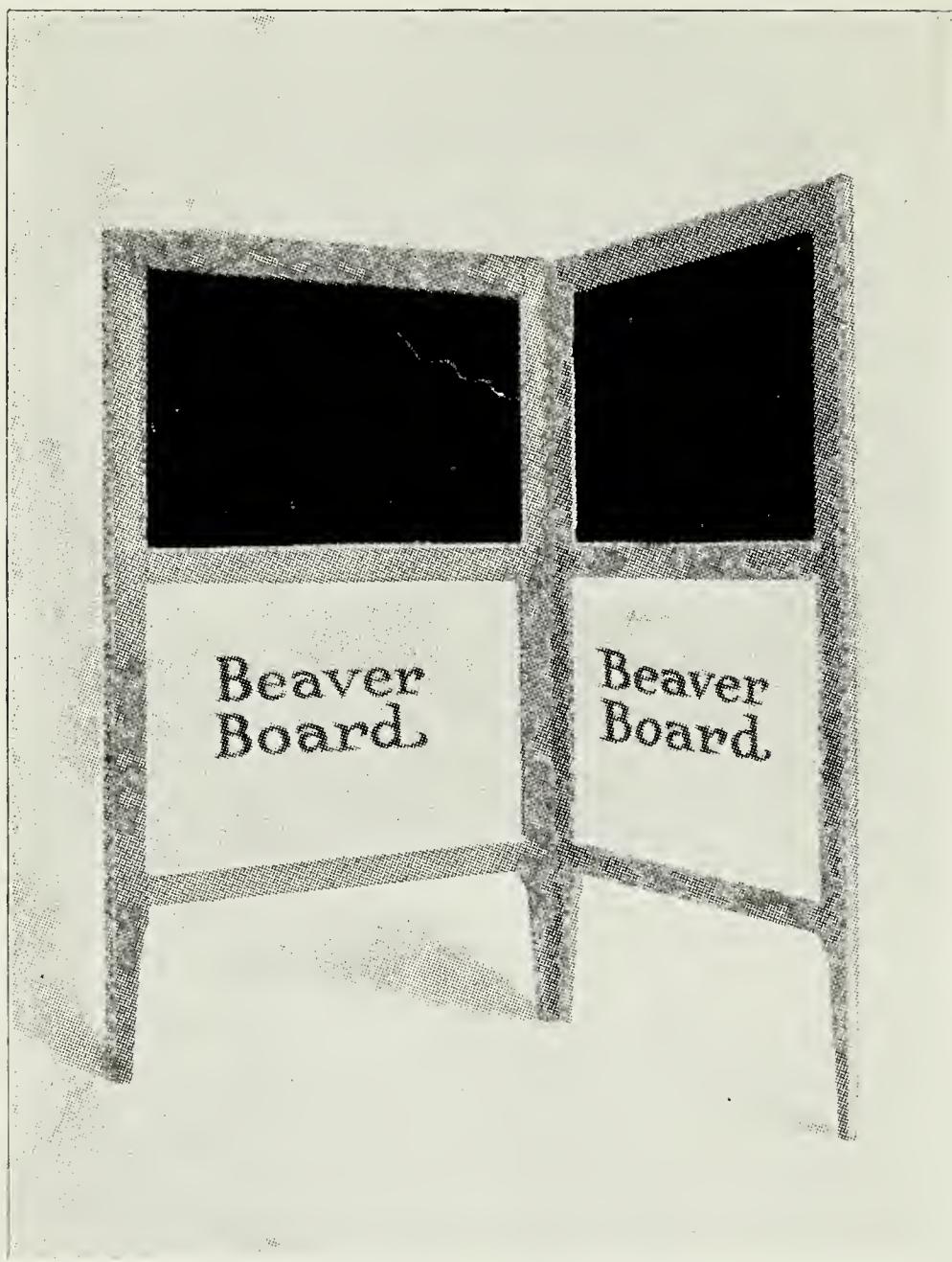
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is becoming fixed during these years. Young people learn to practice the principles of Christian giving by giving regularly, systematically and intelligently to all the various phases of the work during the years in which they are receiving Christian training. They will become proficient in the use of their Bibles to the extent that they learn to use them intelligently during these years. Regularity in church attendance is essential to those who would learn to worship in spirit and truth. Home study, carefully planned and wisely assigned from week to week by the teacher who confidently expects definite work, will help the pupil to take a right-ful attitude toward Christian education. Since all these things are desirable, and necessary to the growth and progress of the pupil, a definite system of credits and records is essential.¹

The department counselor (superintendent) and teachers should work out a uniform credit system for all the classes in a given department. The points suggested on page 62 of Chapter II. are suggestive. Every Sunday the record of each pupil on each point should be made, and at the end of the quarter the totals copied in the department superintendent's (counselor's) permanent record-book. The Graded Credit System,² Student's

¹ Irvin, *The Modern Sunday School, Its Organization and Equipment* (p. 50).

² See *A Workers' Manual*, by Irvin (pp. 7-11), Christian Board of Publication, St. Louis, Mo.



SCREENS*

Screens are often preferable to curtains for the separation of classes. Through the courtesy of H. L. Strickland, Nashville, Tennessee, we are permitted to present the combination screen and blackboard as shown in the accompanying cut. The screen is made in two sections, which are securely hinged together, each being three feet wide and five feet high. The frame is $\frac{3}{4}$ by $2\frac{1}{2}$ inches, the panels being filled with beaver-board; the top panel is coated with liquid slating, making a good blackboard. This screen can be made by a carpenter.

* P. E. Burroughs, *Church and Sunday School Buildings* (p. 167).

YOUNG PEOPLE'S DIVISION CLASS

Credit Card and Department Superintendent's Permanent Record for Intermediate, Senior and Young People's classes (diagrams on the opposite page) are ideal.

TEACHERS.

The gravest problem of the church and church school, as they face the needs of boys and girls in the climacteric years of adolescence, is the lack of trained leadership. The Organized Adult Class Movement has helped somewhat to solve this problem, but there is still a very great dearth of real, live, wide-awake, intelligent leadership for these years. The qualifications required for teachers of Intermediate, Senior and Young People's classes differ from those required for teachers in the other departments. The fundamental qualifications, such as Christian character, human sympathy, faithfulness, etc., are essential here as in all other departments, but the successful teacher of adolescents must have in addition intelligent insight into boy and girl life, initiative (leadership), consecration, and adequate preparation. The selection of just any one to teach teen-age and Young People's classes is a fatal mistake. These boys and girls of high-school and college age quickly detect inefficiency and indifference on the part of teachers. They are just at the time when, if they are to be held to the church, they must have the ablest teachers that can possibly be provided. Teachers of

**Department Superintendent's
Permanent Record
Intermediate, Senior and Young People**

Pupil's Name	Date of Enrollment
Address	Phone
Age Birthday (Last birthday) (Month) (Day) (Year)	Public School Grade
Member of Church	Where
Joined Church	How
Father	Church
Mother	Church
Assigned to Class	Transferred
Lost to School	Cause

(Information Copied from Student's Credit Card)

YEAR	Average for Year _____				Average for Year _____				Average for Year _____			
	FIRST				SECOND				THIRD			
Quarter	1	2	3	4	1	2	3	4	1	2	3	4
Present												
On Time												
Offering												
Bible (Use of)												
Assigned Work												
Church Attendance												
Grade -----												

Form No. 809

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

The "Student's Credit Card" and "Department Superintendent's Permanent Record" shown above are used with the permission of the Christian Board of Publication, St. Louis, Mo.

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these classes should be graduates of an accredited Teacher-training Course or its equivalent, and should continue their study and specialization by attending conventions, institutes, schools of methods, and community training-schools.

At no other time is the need for men teachers of boys' classes and women teachers for girls' classes so necessary as during the years from twelve to eighteen. The physical changes that are taking place during these years, and the consequent new adjustments, call for the most sympathetic relationship between teacher and pupil. Teachers of the opposite sex can not enter into the inner lives of their pupils at the point, often, of greatest need.

CORRELATION.

In these days of economic and industrial pressure and of organizations without number, both inside and outside the church, teachers and leaders of young people's organizations of similar ages within the church should endeavor to unify the leadership and correlate the program of Sunday and through-the-week activities of these organizations so as to avoid all needless duplication and afford the largest possible training with the minimum of machinery.

Many churches are now correlating the work of Triangle clubs, mission bands, young ladies' circles, guilds, etc., with the through-the-week activities of

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organized Intermediate, Senior and Young People's classes. This is a hopeful sign, and should be encouraged because it looks toward a more complete, full-rounded Christian education for the youth of the church. The church's school touches more young people than any other organization in the church's life. Its groupings (departmental and class) are based upon natural life periods and life interests; it affords, therefore, the logical working basis for the correlation of all the things necessary to the Christian education of boys and girls and young people.

INTERNATIONAL RECOGNITION.

A great many communions issue a certificate or charter of recognition to organized Young People's Division classes. Some have only a seal, which may be placed on the certificate issued by the International Council of Religious Education. When a class has completed its organization, an application¹ for a certificate of recognition should be made, either to your own Sunday-school headquarters, or to the State or Provincial office of the International Sunday School Council of Religious Education. Upon the receipt of this application with twenty-five cents, a beautiful lithographed certificate,

¹ Blank application forms may be secured from your own Sunday-school headquarters or from the State or Provincial Sunday School Association office.

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suitable for framing for classroom use, will be issued.

The royal blue and white button (white center and blue rim) has been adopted as the international emblem for the Young People's Division. The blue indicates loyalty, and the white, purity. These buttons may be secured from any publishing-house handling Bible-school supplies, and are frequently presented to the class by the teacher, with the certificate.

The certificate, the registration and the button help to link the class with the great church-school, world-wide brotherhood of Young People's classes, the most far-reaching movement and organization for young people in the world to-day.

TEACHING OUTLINE.

PURPOSE.

1. To take advantage of the natural, God-given social or group instinct that comes with adolescence and to form within the church, and as an integral part of its educational program, organizations that will make the largest possible appeal.

ADVANTAGES.

1. Utilizes the social or group instinct, providing an effectual channel through which to train young people in Christian conduct and service.
2. Develops leadership by fixing responsibility.
3. Utilizes the energy, ambition and desire to do things so characteristic of young people.
4. Increases class spirit, loyalty to the church and school.
5. Encourages mutual sympathy, interest and helpfulness.

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STANDARDS.

1. By which to judge when a class is properly organized:
 - (1) When it has enough officers and committees to carry on its work.
 - (2) When it is definitely connected with and forms a part of some church or church school.
 - (3) When it has regular Sunday and through-the-week meetings.
 - (4) When its age limits are not under twelve nor more than twenty-four approximately.
 - (5) When it has definite goals and a working program.

AIMS.

1. To win the members to personal allegiance to Jesus Christ as Lord and Saviour.
2. To train the individual members through Bible study, Christian conduct, recreation and service to embody within themselves the Christ ideal of life and service.

PLAN OF ORGANIZATION.

1. Elected annually or semi-annually:
1. Officers:¹
 - (1) President.
 - (2) Vice-President.
 - (3) Secretary.
 - (4) Treasurer (Secretary-Treasurer may be combined).
 - (5) Teacher (appointed, not elected).
2. Committees (as many as the needs of the class require).
The following are suggested:
 - (1) Membership.
 - (2) Missionary.
 - (3) Recreation or Social.
 - (4) Executive (not appointed. Consists of officers and committee chairmen).
3. Meetings:

¹ Elected annually or semi-annually.

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(1) Sunday session (forty to forty-five minutes in length. At least thirty minutes devoted to study of lesson).

(a) Program:

Prayer.

Report of secretary.

Brief reports of committees.

Lesson period.

(2) Weekly, monthly or semi-monthly session:

(a) Program:

Varied—physical, intellectual, social, devotional.

Definite—blocked out for at least a quarter in advance.

Comprehensive—so that it gets somewhere during the round of the year.

(b) Officers preside—program in hands of the young people.

HOW TO ORGANIZE.

1. Study purpose, plan of organization, etc.
2. Have a conference with key pupils and think the plan through with them.

- (1) Get a line on something definite and constructive they would like to do.

3. Think the plan through with the entire class.

- (1) Get a nominating committee representing all interests of the class, all types of young people.

4. Elect officers in an orderly way.

- (1) At least once a year, preferably twice a year with the younger classes.

5. Put the program in the hands of young people, and drop in the background yourself. Be the power behind the throne, not on it.

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CLASS GROUPINGS.

1. Sane, natural, and never too large.
 - (1) Best result with younger pupils when the class is small, not over eight to fourteen.
 - (2) Not too wide an age range. A good working basis is 12-14, 15-17, 18-24 plus.
2. With older young people the ability of the teacher to handle and work through an organization will determine largely the size of the group.
3. Keep sexes separate at least through the high-school years.
4. If possible, provide men teachers for boys' classes and women teachers for girls' classes.

EQUIPMENT.

1. Separate classrooms.
2. Blackboard, maps, pictures, pads of paper for note-taking, pencils, Bibles and broad-armed chairs or tables around which the pupils may gather for study.

CLASS NAMES AND MOTTOES.

1. Desirable because the name and motto help to create class spirit.
 - (1) Names for:
Bible characters—Knights of St. Paul, etc.
Missionary heroes—Emery Ross class, etc.
 - (2) Secret names—Delta Alpha, K. Y. L. class, etc.
 - (3) Symbols—Altruistic class, Be Square, P. G. class.
2. Mottoes should be in keeping with the name.
 - (1) "This one thing I do."—Paul.
 - (2) A slogan given by some living missionary.
 - (3) K. Y. L.—"Know Your Lesson."
 - (4) Altruistic—"For Others," "Be Square," P. Sq. G., "Play Square."

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CLASS RECORDS AND CREDITS.

1. There should be a uniform system of class records throughout the department.
 - (1) Should include a uniform system of recording attendance, use of Bibles, offering, church attendance, home work, etc.
 - (a) Graded credit system issued by Christian Board of Publication ideal.
2. Should be a uniform system of giving throughout all the classes of a department.
 - (1) Duplex-envelope system is perhaps the best.

TEACHERS.

1. None but the best.
2. Qualifications:
 - (1) Christian character, sympathy, initiative (leadership), consecration and preparation.
3. Graduates of an accredited teacher-training course or its equivalent.
 - (1) Should continue to specialize by attending conventions, leadership training-schools, community institutes, etc.

CORRELATION.

1. Many churches are correlating the work of such auxiliary organizations as Boy Scouts, Camp-fire Girls, etc., with the through-the-week meetings or organized classes.

INTERNATIONAL RECOGNITION.

1. Each class should be registered with your own denominational headquarters that they may be kept in touch with the new materials that come from press for organized groups.
 - (1) Registration secures for the class:
 - (a) The International Young People's Division Class Certificate, beautifully lithographed in blue and gold, 25 cents.

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- (b) The right to wear the royal blue and white button adopted as the emblem of organized Young People's Division classes.
Blue—loyalty.
White—purity.
- (c) The two link the class with the world-wide brotherhood of Young People's classes.

QUESTIONS FOR STUDY AND DISCUSSION.

1. Suggest five advantages of class organization.
2. Discuss class groupings, size, sex, etc.
3. Suggest a simple plan of organization for Intermediate, Senior and Young People's classes.
4. Discuss the necessary and desirable equipment for Young People's classes.
5. Of what value are class names and mottoes?
6. By what standards would you judge a class to be efficiently organized?

VI

FOURFOLD PROGRAMS FOR DEVELOPING LIFE

ANY program of Christian education that does not recognize the physical, intellectual, social and spiritual needs and interests of young people is incomplete. Life functions as a unit. You can not save the souls of boys and girls if they are living in accursed physical bodies; you can not save the souls of boys and girls if they are living in an immoral mental world; you can not save the souls of boys and girls, or men and women, if their social relationships with all other boys and girls and men and women are not clean and pure and wholesome altogether. The only way to reach the *soul* is *through* the *body*, for, as Grenfell notes, "when the *soul* has cast off its *body* we can not reach it at all." This makes a fourfold program of Christian education essential to the complete development of young people. In times gone by, the great mass of Sunday-school teachers had no sense of responsibility for other than the spiritual development of their pupils. They did not look upon it as their religious duty to encourage physi-

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cal, intellectual and social growth. They taught a twenty or thirty minute Bible lesson once a week without a thought as to how the ideas and ideals presented were to be wrought out in the life of the pupils. Not so to-day. Christian teachers and leaders of our time are beginning to sense the need for an all-round symmetrical development; and, in the program of through-the-week and month activities for their classes, are giving young people the inspiration and training that looks toward this complete, full-rounded, fourfold growth.

The fundamental law in human development is *activity*. Expression deepens, and in a very large measure determines, impression. Professor Coe says: "Life develops, learns both to know and to do, by doing."¹ The passion of young life is for expression, and it is this very demand on the part of youth to *live the thing* it is *thinking* about that affords the church its opportunity to *fix ideals* and *determine development* by *guiding* and *directing* the *activity life* of *boys* and *girls*.

This demand for activity is not confined to one day in the week. The same bundle of instincts that impels to action on Monday, Tuesday and Wednesday, impels to action on Sunday, and the reverse is true. Young people are just as active on Sunday as they are on the other days of the week; and they are just as religious on Sunday as they

¹ *Education in Religion and Morals*, Chap. VII.

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are on other days of the week, and not more so. They make little or no distinction between things secular and things spiritual. A trip to the woods or to some educational or benevolent institution, a game of volley-ball or basket-ball, a vocational or life-work talk, the reading aloud of some good book—any or all of these things may afford just as fine an opportunity for teaching the eternal truths of God as the classroom session on Sunday. And the earlier the church awakens to this fact and ties up the through-the-week life and interests of young people with the Sunday life, by guiding and directing the through-the-week activities of youth, the better it will be for all concerned.

CLASS ORGANIZATION.

The organized Young People's Division class is the normal center for the interests and activities of the youth of the church, else impression and expression are divorced, and they may not be. It is suicidal to attempt to teach the great truths of God in the Sunday sessions without making the through-the-week sessions of the class a laboratory for the expression of these truths. The church school in its outreach into the life of boys and girls should touch every life interest and life situation. Young people should come to look upon the organized class as the center of their interests and activities. Its through-the-week programs should be so planned as to train the whole life of

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young people by giving opportunity for the expression of the physical, intellectual, social and religious life in service.

The first step is to organize the class. The organization should make it possible to use every member of the class in some way. As soon as the organization has been effected, there should be a called meeting of the Executive Committee to talk over and outline a definite program of activities in line with the interest and needs of the pupils. When this program has been outlined, it should be brought up at the next regular through-the-week meeting of the class for discussion, correction and adoption. The details for the various activities outlined may then be turned over to the proper standing or short-term committees for execution. Classes that are making the greatest progress in the way of fourfold development are outlining their through-the-week activities for three, six, nine months and a year at a time. The following program, outlined and adopted by a class of girls in the middle teens as a working basis for the fall quarter, is suggestive of the progress that can be made through a planned program:

OCTOBER.

First Week—Story hour (Program Committee directing).

Second Week—Camp-fire marshmallow roast, stories and games (Social Committee).

Third Week—Volley-ball; challenged another class of girls to a match game (Recreation Committee).

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Fourth Week—Dressed dolls for the Orphans' Home (Service Committee).

NOVEMBER.

First Week—Story hour (Program Committee).

Second Week—Chafing-dish party (Social Committee).

Third Week—Volley-ball; all the girls in the department in a match game (Recreation Committee in charge).

Fourth Week—Made aprons for orphan children (Service Committee).

DECEMBER.

First Week—Story hour (Program Committee).

Second Week—Salmagundi social; girls' class entertaining the boys' Play Square Gang class (Social Committee).

Third Week—Filled surprise bags for community Christmas tree (Service Committee).

Fourth Week—Moonlight trip to the Orphans' Home to tell stories Christmas Eve to orphan children (Program Committee).

The girls in this class met from 2:30 to 4:30 o'clock on Saturday afternoon (unless the activity called for an evening meeting). They gave the first Saturday afternoon each month to story-telling, using Professor St. John's book, "Stories and Story Telling," as the basis of their story work. Their aim was to master, through *study* and *practice*, the art of retelling short stories. The story period included the reading aloud, as they sat in a circle, of one chapter from the book. This was followed by a brief discussion and summary, led by one of the girls to whom the task had been previously assigned. After the discussion, two or

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three short stories were retold by the girls, and then the critic for the afternoon made her report, emphasizing the strong and weak points in the light of what they had learned from their text-book study. The story hour was followed by a fun period (games of all kinds), light refreshments, and adieu. The class met usually at the home of one of the girls, occasionally at the home of the teacher. By the time this class of girls had finished the Intermediate Graded Lessons, they had turned back into the Primary and Junior departments, as teachers and helpers, eight of their number; and the department superintendents, commenting upon their work, said they were the best teachers in their departments, because they knew how to tell Bible stories in such an interesting way.

There ought always to be a regular order of procedure for these through-the-week meetings. The following is suggestive:

1. Meeting opened by the president or vice-president with prayer.
2. Reading of the minutes of the last meeting by the secretary. The minutes should include (1) items of interest in regard to standing of the class as compared with other classes in the department; and (2) a brief review of the leading points taught in the lesson for the Sunday or Sundays passed.
3. Business items, including challenges from other classes, announcements of interclass and department activities, etc. These should be talked over by the president and chairmen of committees in advance so as not to consume too much time at the meeting.

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4. The program or activity for the afternoon or evening, as arranged by the standing or short-term committee in charge.

PHYSICAL PROGRAMS.

But some may raise the question: Why should *physical activities* have a place in the through-the-week program of organized classes? Because the basis of all development is *physical*; because of the rapid physical growth, and increase both in quantity and temperature of the blood during the adolescent years; because of the *ceaseless activity* constantly generating energy; "because self-control and the development of all the higher moral and intellectual powers depend upon the proper interaction of nerves and muscles; because adolescence is the age of nerve and muscle education; because 95 per cent. of all interests find physical expression;" because Jesus is the physical as well as the intellectual, social and spiritual ideal of adolescence. (See Luke 2:52; 10:27; 1 Cor. 6:19, 20; Rom. 12:1; 3 John 2.) Margaret Slattery, speaking of the physical side of the girl in her teens, says: "As long as we live, the physical will be with us; it is not to be despised, but respected; not to be ignored, but developed; not to be abused, but used. It demands obedience, and exacts penalty when its laws are broken."¹ The physical life is important because of its spiritual

¹ *The Girl in Her Teens* (p. 26).

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relationships. Therefore Paul could say: "Know ye not that your body is a temple of the Holy Spirit?"

If all boys and girls were in the public schools, and the public schools everywhere gave attention to this matter of directing the physical growth and development of the body, then the church's school might dismiss the physical life and needs of young people from its consideration. Statistics show, however, that 52 per cent. of the boys and girls of adolescent years in the United States are no longer enrolled in the public schools; that only 10 per cent. of the total enrollment ever go as far as to complete a full four-year high-school course. For the sake, then, of the more than 52 per cent. not enrolled in the public schools, and in view of the large number of cities, towns and rural communities in which the public school is giving no attention to the matter of directing the physical growth and development of young people, the church's school, if it meets the whole needs of boys and girls, must build into the through-the-week programs of its organized classes activities that will help the body to develop normally.

This does not mean that every church must have a gymnasium, clubrooms, etc. (it would be splendid, indeed, if every church could have such equipment); but it does mean that churches not so equipped should plan the through-the-week activities of organized classes in such a way as to

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give some consideration to the physical life and needs of young people.

Physical programs for young people should include:

1. **HEALTH EDUCATION.**—A knowledge of the laws of health, and facts that will help young people to attain to Christ's ideal for the body. Talks on personal habits that make for good health, such as exercise, regular sleep, diet, baths, fresh air, care of eyes, nails, teeth, the laws of recreation, hiking, etc.¹

2. **OUTDOOR LIFE.**—Life in the open is one of the most valuable factors in securing health and physical vigor. It needs especially to be emphasized in the life of employed boys and girls. Observation trips, hikes, picnics, camping, etc., should be included in the programs of young people.

3. **SPORTS.**—(1) Individual, such as tennis, croquet, golf, skating, brevit and quoits. (2) Group games, such as three-deep, pass-ball, dodge-ball, bean-bag, etc. (3) Team games, such as baseball, volley-ball, basket-ball, hockey, cricket, etc. (4) Water sports, including swimming, rowing, diving, water-ball, etc.¹

4. **FIRST AID AND HOME NURSING.**—An elementary knowledge of these subjects. Where practicable, a brief "First Aid" and "Home Nursing" course.

INTELLECTUAL PROGRAMS.

In any four-square scheme of development the intellectual needs and interests must be fully recognized, because the *mind* is the *controller* of the *body*. It is the knowing power, the feeling power, the willing power in human life, and therefore

¹ *Canadian Girls in Training* (pp. 10, 11).

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controls in a very large measure all higher moral and spiritual development. It is capable of wonderful growth, and it is during the teens and early twenties that its most wonderful growth takes place. Jesus recognized the importance of the mind in His teaching, for did He not say, "As a man thinketh in his heart [mind], so is he"? Teachers and leaders of adolescents should encourage every boy and girl to so develop the intellect as "to think clearly, choose wisely, and act correctly in all the experiences of life." Young people need to be helped, especially in these days when economic and industrial pressure tends to crowd out the development of the higher intellectual and cultural studies, to see what a heritage God has given them in the power to enter into the world of literature, science, music and art, and there to gain possessions for life that will relax their hold on lower instincts and interests. Intellectual programs for young people should include:

1. SCHOOL, COLLEGE OR VOCATIONAL TRAINING.—Intellectual growth, as represented by school and college attendance, is not always popular with young people. They need to be inspired to make such decisions with reference to higher education as will make it possible for them to make the largest contribution in life because of adequate intellectual preparation. Then, too, entrance into the world of business or industry so often marks the end of systematic mental and cultural growth for young people. This false idea may be overcome by getting them to pursue night-school correspondence and special courses. Vocational and life-work talks should there-

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fore find their place in the through-the-week activities of boys' and girls' classes.

2. EDUCATIONAL TRIPS AND LECTURES.—Visits to public buildings and institutions, places of historic interest, museums, factories, etc. Attendance at lectures of educational value tends to enlarge the ideas and ideals of young people.¹

3. HOME READING.—The cultivation of a high standard in one's own personal reading, the use of the public library, the making of collections of good books, will enlarge their world of appreciation. Teachers may be helpful in suggesting worth-while books for young people to read in the realm of biography, history, travel, stories, fiction and science. Story hours and book reviews are helpful means of inspiration.

4. HOME-CRAFT AND HANDCRAFT.—Including practical knowledge and ability in the management of the home, cooking, dressmaking, millinery, laundering, marketing, etc.¹ Manual work, including carpentering, wood-carving, basketry, pyrography, gardening, etc.

5. MUSIC AND ART.—Knowledge of great composers and their works, including great hymns and hymn-writers. Ability to play or sing. Knowledge of architecture, sculpture, famous pictures. Ability to draw, paint, design, sketch or illustrate should be encouraged.¹

6. LITERARY ABILITY.—Including conversation, extemporaneous talks, debates, story hours, dramatics, etc., should be emphasized. The author recalls a class of young men (most of them city salesmen) who made a study of salesmanship one of the regular activities of their through-the-week meetings.

SOCIAL AND SERVICE PROGRAMS.

"Life is not lived in isolation, but in social groups, the home, school, church and community;

¹ *Canadian Girls in Training* (p. 12).

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and the Christian law for all these relationships is love, expressing itself in service.” This is nowhere more evident than with young people. The youth of the world *get together* for *work*, for *recreation*, for *service*. The task of the church is to provide, control and properly environ the social relationships of young people so that they will become constructive in the building of character. Margaret Slattery, speaking of the social needs of teen-age girls, says: “If the opportunity to choose came to me, as to Solomon, I would rather have the knowledge and power to give the young people of to-day sane, safe amusements than anything else I know.”¹

The church must face the fact that the social instinct and the instinct to play are just as natural and normal in human life as physical hunger; that the demand of the mind and the body for social intercourse, for recreation and amusement of one type or the other, is just as insistent in its way as the demand of the stomach for food. The world must live together, work together, play together; and always and everywhere, among those who live and work and play, the young are the more eager. The through-the-week programs of organized classes should provide opportunity for the expression of the three great passions of youth—work, love, and play in service to others. Social

¹ *The Girl in Her Teens* (pp. 67, 68).

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and service programs for young people should include:

1. ABILITY TO ENTERTAIN.—Including (1) socials of all kinds: Best-girl night, best-fellow social, parents' night, father and son spread, mothers' reception, masked parties, taffy-pull, class guest of class spread, banquet, indoor track-meets, etc. (2) Indoor game tournaments, such as bunco, chess, checkers, dominoes, pit, "I'm a Millionaire," "30 and 27," "Who's Who in Missions," etc. (3) Entertainments: Fireside joke nights, popular song contests, mock trials, guessing contests, hayseed carnivals, popcorn festivals, post-card showers, etc.

2. TRAINING FOR SERVICE.—(1) In the home—courtesy, assuming definite responsibility, helping to support, etc. (2) In the church—active participation in the work of the Sunday school, young people's organizations, acting as ushers, singing in choir, teaching, taking training courses, etc. (3) In the community—visiting shut-ins, tearing bandages for visiting nurses' associations, providing story hours for neglected children, collecting magazines and books for prisons, hospitals, homes for the aged, etc. (4) In the world—training in stewardship, the gift of self, service and substance for the needs of humanity the world over.

3. GOOD CITIZENSHIP CAMPAIGNS.—Including a knowledge of community forms of government, taking part in community campaigns for social betterment, surveys, fly campaigns, etc.¹

4. VOCATIONAL CHOICES.—Including the subordination of material gain for the good of the community and the world.

RELIGIOUS PROGRAMS.

The term "religious" is used here in the sense of personal relationship on the part of young

¹ *Canadian Girls in Training* (p. 16).

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people to God. In a certain sense, religion may not be considered apart from the physical, intellectual and social development, for all true religion expresses itself through physical, intellectual and social avenues. Every leader of young people, however, knows that there are certain definite means by which he or she may help young people to grow spiritually—to find God through prayer, Bible study, mission study, worship, self-denial and service. The adolescent years are the years when the altruistic and religious instincts are at floodtide. Never again will life be as passionately idealistic, altruistic, as keenly alive to the call of the Spirit. The Sunday and through-the-week programs of organized classes should provide opportunity for the constant expression of these higher instincts and impulses. Religious programs for the full-rounded development of young people should include:

1. DAILY DEVOTIONS.—The habit of daily Bible reading and prayer, including the "Quiet Hour" or "Morning Watch."
2. PUBLIC WORSHIP.—Including regular attendance at the services of the church.
3. BIBLE STUDY.—In the church's school and mid-week Bible-study groups.
4. STEWARDSHIP.—Including the gift of oneself to Christ, one's time in His service, one's substance to the work of His kingdom.
5. SELF-DENIAL.—The cultivation of self-control and temperance in all things—food, clothes, pleasures, work, etc.

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6. MISSIONS AND CHURCH HISTORY.—A study of the growth and development of the church through the ages, and of missions and social service.

The fourfold program materials outlined in the “Christian Citizenship Training Course for Boys”¹ and in “Canadian Girls in Training,”² are both of value to teachers and leaders of young people; also “A Fourfold Life Program for Girls”³ and “The Girl Reserves Manual for Leaders.”⁴ These booklets contain suggested plans, programs and material for the through-the-week meetings of Sunday-school classes, clubs, etc. The “Christian Citizenship Course for Boys” suggests both a plan and a program for charting the fourfold development of teen-age boys, which may be modified and changed to suit local needs and conditions.

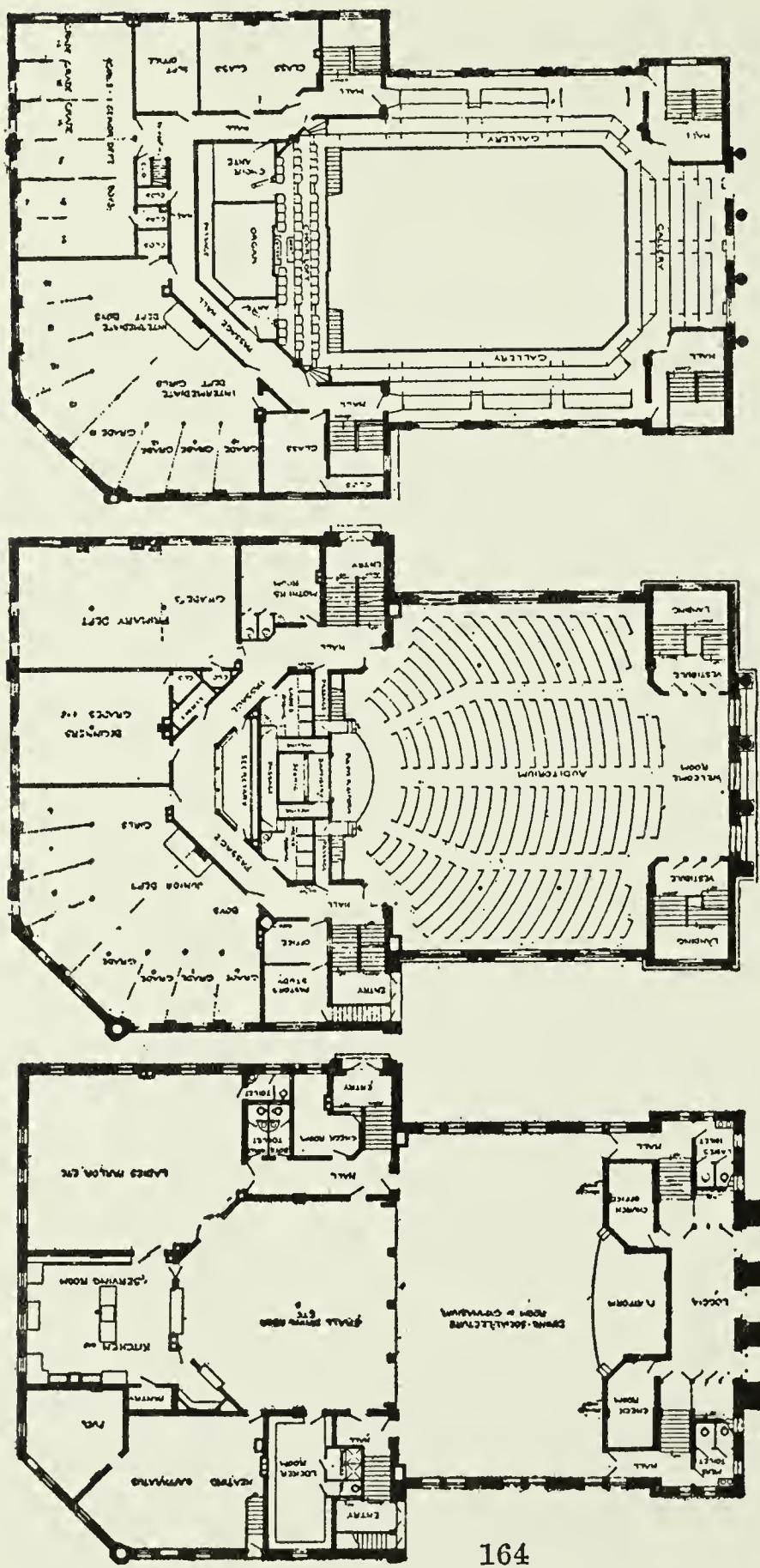
There are those, of course, who look with disfavor upon any plan or program that attempts to measure fourfold growth and development in a mechanical way. The author, however, has found both the “Christian Citizenship Training Course for Boys” (Pioneer and Comrades’ Manual and Handbook), “Canadian Girls in Training” and “A Fourfold Life Program for Girls” of value in helping adolescent boys and girls to discover that

¹ Association Press, 347 Madison Ave., New York City.

² Canadian National Advisory Committee, 504 Wesley Bldg., Toronto, Ont., Can.

³ Presbyterian Committee of Publication, Box 1176, Richmond, Va.

⁴ Publication Department, National Board, Young Women’s Christian Association, 600 Lexington Ave., New York City.



Geo. W. Kramer & Son, Architects, New York City.
Christian Church, Mason City, Iowa. Fireproof. Cost \$90,000. This building provides opportunity for departmental worship for a school enrolling from five to seven hundred.

* P. E. Burroughs, *Church and Sunday School Buildings* (p. 100).

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they lacked some very desirable things; to make them want these desirable things enough to struggle for them; and to plan the through-the-week programs of organized classes in such a way as to help young people to secure the desired development.

The following outline of a Fourfold Life Program for a girls' class for a quarter illustrates a way in which the above referred-to program sources may be adopted and used by church-school teachers and leaders in building fourfold programs for classes.

SUGGESTED FOURFOLD LIFE PROGRAM FOR A TEEN-AGE GIRLS' CLASS FOR A QUARTER.¹

(Three Months.)

CLASS NAME—"Willing Workers."

MOTTO—"Loyalty to Christ and the Other Girl."

COLORS—Green and White.

FLOWER—Jessamine.

SIGNAL—Three fingers on the back of left-hand or Bob-white whistle.

SCRIPTURE—Jas. 1: 22 and 2 Cor. 3: 2.

INSIGNIA.

Class Work.—Memorize the first Psalm and eight other passages of Scripture, including Jas. 1: 22 and 2 Cor. 3: 2, and tell where found.

Read the four Gospels through.

Lead in public prayer at least twice during the quarter.

Give to Christian work regularly (duplex envelope).

¹ Used with the permission of the Department of Religious Education of the United Christian Missionary Society.

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FOURFOLD LIFE PROGRAM.

PHYSICAL.

First Aid.—Know what to do in case of fainting, burns, broken bones, sprains, strains, earache and poison.

Health Exercises.—Take fifteen minutes of health exercises regularly each morning.

Outdoor Life.—Know how to swim in order to save oneself. Know how to build a proper camp-fire.

Play.—Challenge another girls' class to a match game of dodge-ball, volley-ball or basket-ball.

INTELLECTUAL.

Thrift.—Earn or save a certain amount of money each month. Know how to write a check and what to do to stop payment. Know the difference between a checking and savings account, and how to draw on either.

Parliamentary Procedure.—Learn three common parliamentary rules: How to address the chairman, "How to make a motion," and "How to second one."

Story-telling.—Tell the story of one outstanding Bible character, and of one modern missionary hero. Where found?

Courtesy.—Know how to be a proper hostess—how to receive a guest, introduce a guest, entertain a guest.

SOCIAL.

Group Loyalty.—Attend regularly all the Sunday and through-the-week meetings of your class.

Home Service.—Know how to cook two vegetables and one kind of cake and pie.

Entertainment.—Entertain your class by some individual stunt during the quarter, or help to entertain some other group.

Social Contacts.—Know the names and addresses of all the teachers and officers of your department of the church school.

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RELIGIOUS.

Study.—Spend thirty minutes each week in the study of your Sunday-school lesson, taking part in the class discussion. Know the class "insignia" for the quarter.

Service.—Win another to attendance at the church school. Do some special missionary work (as an individual or as a group).

Devotions.—Observe the "Quiet Hour" or "Morning Watch" regularly.

Ideals.—Help to establish in your own life and others the following character traits—cheerfulness, promptness, unselfishness, trustworthiness and co-operation.

NOTE.—There are four points under each phase of this Fourfold Life Program for girls. If desired, twenty-five credits may be allowed for each point, thus making it possible for each girl to earn four hundred credits during the quarter. The total number of credits earned divided by four will give her fourfold average efficiency for the quarter. The following rules may be adopted, if desired:

1. All tests must be passed before the teacher or group leader.
2. When there is a question, the test must be done over.
3. The fourfold average is ascertained by adding the points or credits earned under each phase and dividing the sum by four.
4. Pupils ranking as much as 75 per cent. in the four standards, and 90 per cent. in co-operation, are eligible to have their names placed on the class or department Fourfold Honor Roll.

TEACHING OUTLINE

REASONS FOR FOURFOLD PROGRAMS.

1. Any program of Christian education that does not recognize the physical, intellectual, social and spiritual needs and interests of adolescence is incomplete.

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- (1) Life functions as a unit:
 - (a) Can not save souls of boys and girls if they are living in damned physical bodies.
 - (b) Can not save souls of young people if they are living in an immoral mental world.
 - (c) Can not save boys and girls if social relationships are impure.
 - (d) The only way you can reach soul is through the body, for when soul has cast off its body, we can not reach it at all.

- (2) A fourfold program of Christian education is essential to the complete development of young people.

2. *Fundamental law in human development is activity.*

- (1) Expression deepens and in a very large measure determines impression.

- (a) Life becomes, learns both to know and do, by doing.

- (2) Passion on part of young people to *live* the *thing* they are *thinking about* affords the church its opportunity to fix ideals and guide and determine character development.

- (3) Demand for activity is not confined to one day in the week—Sunday.

- (a) Same bundle of instincts that impel action on Monday, Tuesday and Wednesday impel action on Sunday, and vice versa.

3. Young people make no distinction between things sacred and secular.

- (1) Trip to woods, game of volley-ball, afford just as fine an opportunity to teach spiritual truth as classroom on Sunday.

4. Class organization is the normal center around which the activity of young people of the church should center.

- (1) Otherwise *impression* and *expression* are divorced, and they may not be.

FOURFOLD PROGRAMS

(a) Wise teachers will make the through-the-week sessions of their classes the laboratory for testing the efficacy of lessons learned.

5. Fourfold programs should be planned in advance for at least a quarter at a time, so that they will develop the physical, intellectual, social and religious life of young people.

- (1) For suggested program for fall quarter, see pages 152, 153 of "Youth and the Church."
- (2) For order of procedure for through-the-week sessions of organized classes, see page 130 of "Youth and the Church."

PHYSICAL PROGRAM IN DETAIL.

1. Why physical activities?

- (1) Because basis of all development is physical.
 - (a) Rapid physical growth.
 - (b) Increase in both quantity and temperature of blood.
 - (c) Ceaseless activity generating energy.
 - (d) Self-control and development of all higher reasoning powers depend upon proper interaction of nerves and muscle.
 - (e) Adolescence is age of nerve and muscle development.
 - (f) Because 95 per cent. of all interests find physical expression.
 - (g) Because Jesus should become the physical as well as the spiritual ideal of young people.
- (2) "As long as we live, the physical will be with us; it is not to be despised, but respected; not to be ignored, but developed; not to be abused, but used, and used to the glory of God."—Slattery.
"Know ye not that your *bodies* are the *temple* of the *Holy Spirit*?"—Paul.

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2. Do not duplicate the public school's program of physical education, but supplement with a wider, more diversified range of physical activities.

(1) Fifty-two per cent. of boys and girls in United States not in public schools by time they reach thirteen years of age.

(a) Only 10 per cent. of total enrollment ever do go as far as to complete a full four-year high-school course.

3. Program in detail:

- (1) Health education. (Knowledge of the laws of health, page 157 of "Youth and the Church.")
- (2) Outdoor life.
- (3) Sports.
- (4) First aid and home nursing.

INTELLECTUAL PROGRAM.

1. Why intellectual activities?

(1) Because needs of mind must be recognized in any four-square program of development for young people.

(a) Mind is knowing, feeling, willing power in human life, and controls all higher moral and spiritual development.

(b) Capable of wonderful development and growth.

(c) Teachers should encourage young people to *think clearly, choose wisely, act courageously* in all the *experiences and problems of life*.

(2) Need to help young people to know that the way to inhibit lower tendencies is to develop the mind to live on a higher plane.

2. Program in detail:

(1) School, college or vocational training. See pages 158, 159 of "Youth and the Church."

(2) Educational trips and lectures.

(3) Home reading.

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- (4) Home-craft and handcraft.
- (5) Music and art.
- (6) Literary ability.

SOCIAL LIFE PROGRAM.

1. Why social activities?

- (1) Life is not lived in isolation, but in social groups, the home, school, church and community; and the Christian law for all these relationships is *love*, expressing itself in *service*.
- (2) Task of church is to provide and properly environ the social relationships of young people so that they will become constructive in the character-building process.
 - (a) Church must face the fact that social instincts, play, sex attraction, etc., are natural, normal, like every other inborn urge.
 - (b) World must live together, work together, play together, love together, and always among those who live and love, and work and play, the young are the more eager.

2. Suggested social program:

- (1) Ability to entertain, page 161 of "Youth and the Church."
- (2) Training for service.
- (3) Good citizenship campaigns.
- (4) Vocational choices.

RELIGIOUS PROGRAM.

- 1. Definition—term "religion" is here used in the sense of personal relationships on the part of young people toward God and man.
- 2. In a certain sense religion may not be separated from all other phases of physical, intellectual and social development.

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- (1) There are, however, certain very definite attitudes toward God and man which may be cultivated through prayer, Christian conversation, Bible study, mission study, worship and self-denial and service which tend to develop life along the line of reverential attitudes toward God and man.
- (2) The program of the organized class may emphasize and emotionalize these relationships.
3. Suggested program in detail:
 - (1) Daily devotions.
 - (2) Public worship.
 - (3) Bible and mission study.
 - (4) Stewardship.
 - (5) Self-denial and service. (See page 162 of "Youth and the Church.")

MATERIALS THAT WILL HELP IN BUILDING FOURFOLD PROGRAMS.

1. Christian Citizenship Training Course for Boys—Association Press, 347 Madison Ave., New York City.
2. Fourfold Programs for Girls—Presbyterian Committee on Publication, Richmond, Va.
3. Camp-fire Girls' Manual—Camp-fire Girls' Movement, New York City.
4. Boy Scouts' Manual—Boy Scouts of America, New York City.

PLANNING FOURFOLD PROGRAMS.

1. Plan the materials and program for each group for at least a quarter in advance.
 - (1) Fall quarter.*
 - (2) Winter quarter.*
 - (3) Spring quarter.*
 - (4) Summer quarter.*

*NOTE.—Sample copies of seasonably planned fourfold programs may be secured in mimeographed form from the

FOURFOLD PROGRAMS

United Christian Missionary Society (Department of Religious Education), 1501 Locust St., St. Louis, Mo.

QUESTIONS FOR STUDY AND DISCUSSION.

1. Give three reasons for fourfold programs of development for young people.
2. Name three things that should be included in each of the following fourfold standards for Intermediates and Seniors: (1) Physical. (2) Intellectual. (3) Social. (4) Religious.
3. Give the sources from which materials may be obtained in building fourfold programs for early and middle adolescence.
4. Give one reason for including each of the following types of activities in a program of development for young persons: (1) Physical. (2) Intellectual. (3) Social. (4) Religious.
5. Outline a fourfold program for a class for a quarter.

VII

GRADED WORSHIP

THERE was a time when the teaching of the Bible was regarded as the chief, and in many churches the only, task of the Sunday school. In those very distant years, there was in the average Sunday school a fifteen or twenty minute period of "opening exercises" (for the purpose, usually, of allowing late-comers to get there before the lesson for the day began), a twenty or thirty minute lesson period, and a ten or fifteen minute closing service. The opening exercises consisted of one or two songs, a prayer (usually longer than it was intelligent), the reading of the lesson for the day, another song, and then the announcement, "Classes will now pass to their places." The closing service was even less interesting, and, as a rule, less vital. It consisted of a song, the secretary's report, a five or ten minute lesson review conducted by a poorly prepared superintendent (who usually succeeded in undoing the work of every conscientious teacher in the school), another song, the announcements and benediction. But the day for that sort of a program has passed in the life of every Sunday

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school making even a pretension at the task of religious education.

With the coming of *graded lessons* for the church's school, there has come also a knowledge that God's child is a graded child, and that all the elements that enter into the religious education of childhood and youth must of necessity be graded and adapted to meet the needs of developing life. Naturally, the emphasis at first was upon curriculum, organization and equipment; but educators to-day are saying that there must be not only a grading of the instruction, the organization and the equipment, but graded programs of worship and expression as well. With this new emphasis we have begun to put the opening and closing exercises of the Sunday school under microscopic observation, and we are finding that most of the things to which we gave a great deal of time in the past might well be eliminated entirely from the educational program of the church's school. We are beginning, now, to ask a question that we might with profit have asked years ago: "What is the purpose of worship in connection with the Sunday school?" And in answer to that question we are finding the opportunity to make one of the finest contributions to Christian education that the church's school has yet made.

Worship is the cry of the human soul for companionship with God. It grows out of the longing in the heart of man for the fellowship that comes

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from a sense of being in harmony with the will of God for His children. It expresses itself in the language of the soul, the emotions—in *hymns* of *praise*, of *consecration*, of *assurance*; in *prayers* of *adoration*, *communion* and *entreaty*; in *Scripture* that expresses *comfort*, *consolation* and *blessing*; in *stories* of *love*, of *care* and of *brotherhood*. For while worship is always addressed to God, it brings out at the same time the individual and social aspects of Christianity, because the Christian religion is essentially a *social* religion. Worship, therefore, is essential in the character-making process because it arises out of, and supplies, certain universal needs.

Educators are agreed that any complete program of Christian education must include the three factors—*worship*, *instruction* and *expression*. Mr. Hartshorne, in his splendid chapter on “The Purpose of Worship in the Sunday School,”¹ suggests that the purpose of worship is to cultivate the feelings. It deals with the acquisition of new ideas and ideals concerning the heavenly Father, His Son, and their plans and purposes for humanity. The purpose of expression is motor. It deals with the acquisition of new habits of action toward God the Father, Jesus Christ, and the social relationships that grow out of their plans and purposes for the sons of men.

¹ *Worship in the Sunday School*, Chap. IV.

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Inasmuch as the needs of each group vary (human life unfolds gradually from infancy to maturity), separate departmental assembly-rooms for each normal group in the church-school's life are essential to their fullest development.

The aim in work with young people is "that all worship, all instruction, and all expression shall issue in service in the home, church, community and world." The educational purpose of *graded worship* in the Intermediate, Senior and Young People's departments of the church's school is, therefore, (1) to teach boys and girls to worship through the conscious cultivation of feelings that have to do with new attitudes of appreciation; (2) to provide opportunity for expression through participation in worship programs that are graded and adapted to meet their needs; and (3) to train young people for *service* in the *realm of worship* by making it possible for them to have part in planning and conducting worship programs accumulating and correlating materials, etc.

In order to make adequate provision for training in worship, there should be not only separate department rooms, but a certain specified time (fifteen or twenty minutes), in connection with either the opening or closing service of the church's school, in which these normal groups may have opportunity for worship services that are graded and adapted to their individual and group needs. Whether or not that time precedes or follows the

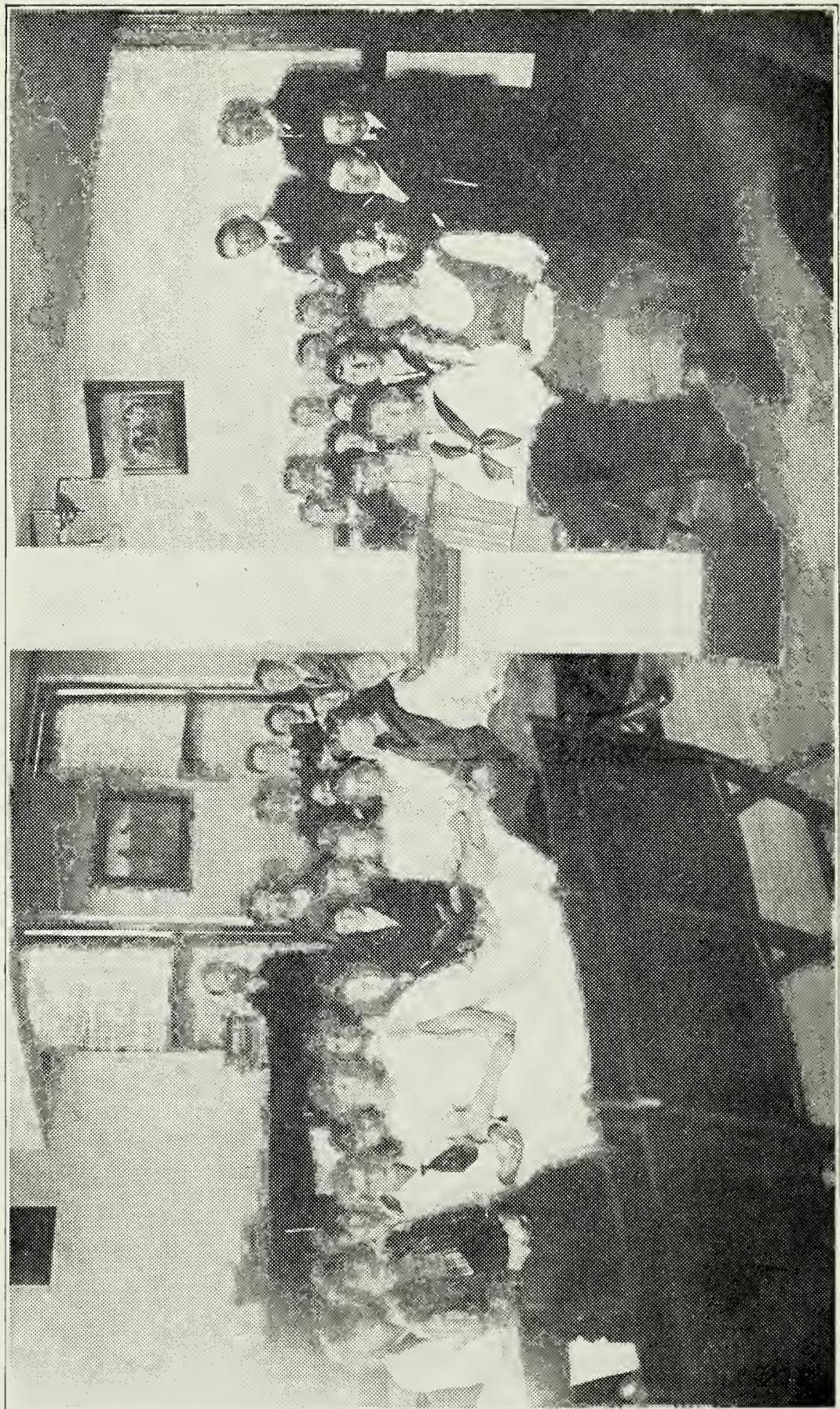
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lesson period is not so material as that it shall be sacred to the purpose for which it is intended, and protected from everything that is foreign to the spirit of worship. It is quite as impossible to train young people to worship in the midst of banging doors, ringing bells, announcements, reports and the arrival of late-comers, as it is children. Careful attention should be given to the matter of protecting the department worship program against all needless interruptions and distractions.

Then, too, it is quite as much the duty of the counselor (advisory superintendent) in the Intermediate, Senior and Young People's departments to build worship programs as it is for teachers to build lessons, and quite as essential, if real training is to be afforded through the worship service. Mr. Hartshorne says: "Successful training in worship depends as much as anything on having a complete and accurate record of what is done in these worship services. Provision for this can easily be made in a loose-leaf note-book or in some other convenient way. If an original story is used, it should be given complete for future reference. If other stories are used, they should be referred to carefully. The complete order of service from Sunday to Sunday should be kept, including the names of hymns, prayers, psalms, responses, etc."¹

¹ *Manual for Training in Worship* (p. 11).

Worship Service, Intermediate Department, First Christian Church, Norfolk, Va.



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Then, too, teachers and department officers must co-operate intelligently if the worship service is to mean the most in training the devotional life of young people. The attitude of indifference, or the habit of visiting, on the part of teachers in the department, makes it impossible for pupils to participate in either the act or attitude of worship. The whole group—officers, teachers, pupils—must be “with one accord in one place” before it will be possible for any to be “in the Spirit on the Lord’s day.”

Usually it is wise to have a devotional or program committee for the department, composed of representative young people. This committee, working with the department counselor, should build the programs from week to week, and better results will be obtained if the themes of worship are blocked out for a month or six weeks in advance. The young people should be used both in planning and in executing these programs, which must always be comprehensive enough and interesting enough to challenge their powers and enlist their co-operation.

Worship services should be builded around themes that have a more or less universal appeal, such as faith, hope, love, loyalty, gratitude, reverence, service, brotherhood, music, art, literature, etc.; and all the elements in the program (hymns, prayers, Scripture, stories and talks) should be so correlated with the central theme as to fit natural-

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ly and normally there. All assignments with reference to the program, either individual or group, should be clear and definite; and plans for rehearsals of special songs, Scripture responses, dramatizations, stories, etc., should be arranged for.

PARTS OF THE PROGRAM.

Music for adolescents should be of the very best, because it is during these adolescent years that it has its greatest natural appeal. Charles Kingsley says: “There is something very wonderful in music. Words are wonderful enough, but music is more wonderful. It speaks not to our thoughts as words do; it speaks straight to our hearts and spirits, to the very core and root of our souls. Music soothes us, stirs us up; it puts noble feelings into us; it melts us to tears, we know not how. It is a language by itself, just as perfect, in its ways of speech, as words; just as divine, just as blessed.” Music is one of the mightiest factors in human life in its influence on ideas, moods and ideals. G. Stanley Hall says: “For the average youth there is probably no other such an agent for educating the heart to love God, home, country, and for cadencing the whole emotional nature, as *music*.” Hence the need of cultivating, during the adolescent years, an appreciation for the finest in music as well as in art and literature.

Three types of hymns appeal especially during these years: (1) Those that express the idea of

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individual religious experience—"Nearer, My God, to Thee," "O Love that Wilt Not Let Me Go," etc. (2) Those that express the idea of social goodness or the goodness of the group. Under this head come nearly all the martial hymns of the church—"Faith of Our Fathers," "Onward, Christian Soldiers," etc. (3) Those that express the idea of world salvation—"Jesus Shall Reign," "Where Cross the Crowded Ways of Life," etc.

Dr. Ainslie says: "Music is *religious* or *irreligious* according to the *set of emotions it stirs*." If this statement is true, and it is, then all jazz music, music with syncopated time, music that makes its chief appeal to the heels instead of the head and the heart, should be excluded in building worship programs for young people. The words and music ought always to tell the same story; and both should be selected with the needs and interests of adolescents in mind.

Scripture: Rauschenbusch says: "Only that much of the Bible is yours that has become so through experience." In selecting passages of Scripture for devotional use in connection with worship programs, this fact should be borne in mind; and Biblical passages that are far beyond a possible life experience or situation for young people omitted. The Bible is full of passages the content of which has already been experienced by young people. Teachers and department counselors will be helped by a study of the Psalms, the mes-

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sages of the prophets, the Gospels and Epistles from the viewpoint of their relation to the life experiences and situations of young people. The memory Scriptures suggested in connection with the Intermediate, Senior and Young People's graded lessons can be used in a splendid way in responsive work in the department program.

Mumbling, inaccurate reading of Scripture, glib parroting it off in an irreverent manner, should be discouraged. Young people need to be taught to *prepare* for the *reverent reading* or *quoting* of *Scripture* in *worship programs* just as they would *prepare* for a *talk* or the *leading* in *public prayer*. Without it they often become a hindrance both to themselves and others in the growth of reverential attitudes in worship.

Prayers that are made for and by adolescents should be for specific things and persons. A study of your community and of the missions and missionaries, both denominational and interdenominational, locating each missionary in his field and becoming familiar with the type of work done, will make it possible for the department leadership to help young people to pray intelligently and specifically for the needs of the community and the world. The suggesting of themes of intercession will also make for definite and specific prayer. Encourage young people to make and keep their own prayer lists—their own individual needs; the needs of their homes, schools, friends, etc.; the

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needs of their church and community; the needs of the wide, wide world including the missions and missionaries of their own communion—to use this prayer list for their own private devotions. Out of this will come such an enriching of their own devotional life as will make public prayer spontaneous, reverent, natural and worshipful.

Stories and Talks: Do not belittle the place of the feelings in these older years. Short stories and inspirational talks, intelligently given, may be used to nourish the emotions in a natural and legitimate way. Stories of victory, of achievement, of sacrifice, of service, stir the hearts of young people and give motive for decisions that often change the whole current of a life. The missionary publications of your own and other communions—the *World Call*, the *Outlook*, *Everyland Magazine*—these and other sources will provide the necessary material for these short talks and stories. Most of the missionary boards are now publishing regularly booklets or magazines that contain material that has been prepared for just such use as this.

PLANNING WORSHIP SERVICES.

In selecting themes of worship it is better, as a rule, to make them more or less seasonal in their appeal. For illustration, "Faith" is a splendid theme for October. At least four worth-while programs might be builded around such a theme:

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1. What Faith Is.
2. How One Gets Faith.
3. What Faith Does for One.
4. What Faith Makes One Do for Others.

The story of Abraham indicates in a splendid way what "faith" is. The conversation between Philip and the Ethiopian eunuch depicts in a dramatic way how one gets faith. The story of Paul shows what faith does in human life; and the story of Livingstone, what faith makes one do for others.

The theme "Gratitude" fits naturally the month of November, leading up to Thanksgiving, our national "gratitude day." "Love" is ideal as a theme for December, with its climax at Christmas in the gift of God's own Son to the world. "Service" follows naturally the outpouring of love, and might be used early in the new year. Other topics will suggest themselves as special needs or occasions occur.

The following sources of material will be found helpful in planning worship programs for adolescents:

"Manual for Training in Worship," Hartshorne.

"Stories for Worship and How to Follow Up," Hartshorne.

"Story Worship Programs for the Church-school Year," Stowell.

"The Story of Hymns and Tunes," Butterworth and Brown.

"History of Hymn Tunes," Breed.

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- "The Story of American Hymns," Ninde.
- "The Hymnal for American Youth," Smith.
- "Stories of Hymns in Hymnal for American Youth," Eggleston.
- "Hymns for To-day," Fillmore.
- "Dramatized Bible Stories," Russell.
- "Dramatized Missionary Stories," Russell.
- "Making Missions Real," Stowell.
- "A Worship Book for Boys and Girls," Humbert.

In addition to these sources, nearly all the missionary boards of the various communions publish from year to year booklets containing brief three to five minute missionary stories and incidents, map talks, etc., and special-day programs that should be made available to young people in planning their worship programs.

SUGGESTIVE PROGRAMS.

(For General and Special Occasions.)

Time required for the following services, twenty minutes. The program to precede the class period, preferred. The programs which follow are merely suggestive. Each department superintendent (counselor) should prepare, with the aid of the Program or Devotional Committee of the department, the worship service from week to week. The order given in the following services may serve as a guide in building programs, and the materials suggested are typical of the elements that should enter into worship programs for Intermediates, Seniors and Young People.

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GENERAL PROGRAM.

Organ or Piano Prelude (quiet music as a signal for pupils to take their places for the morning worship).

Opening Hymn—"Safely Through Another Week." (At the sound of a chord from the instrument, all rise and remain standing through the hymn and prayer that follows.)

Silent Prayer (at the close of which all may unite in repeating: "The Lord knoweth them that are his; and let every one that nameth the name of the Lord depart from unrighteousness."—2 Tim. 2: 19).

Responsive Memory Scripture—the nineteenth Psalm (given responsively by the two first-year Intermediate classes. Let the whole department join in the closing verse).

Hymn—"Just as I Am" (the new words to the old tune "Woodworth").

"Just as I am, Thine own to be,
Friend of the young, who lovest me;
To consecrate myself to Thee,
O Saviour dear, I come to Thee.

"In the glad morning of my youth
My life to give, my vows to pay;
With no reserve and no delay,
With all my heart, I come, I come.

"I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee I come, I come.

"Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come, I come."

Announcements (such as are necessary. By the president or department counselor).

Birthday Greetings—Have pupils who have had a birthday during the week stand, while the secretary passes the birthday box or basket to them. Then, while they are standing, let the department greet them by repeating:

"Many happy returns of the day of thy birth,
May sunshine and gladness be given;
And may the dear Father prepare thee, on earth,
For a beautiful birthday in heaven."

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Story (if missionary, told by the chairman of the Missionary Committee of the department or of one of the classes. Vary this item from week to week. Sometimes a Bible character, a travelogue or current events that have a religious significance).

Hymn (in keeping with the spirit of the above item. If missionary, then a missionary hymn, etc.).

Prayer (for the consecration of selves, by one of the department teachers or pupils).

Martial Music ("Onward, Christian Soldiers," as classes move to their classrooms or places).

SPECIAL PROGRAMS.

No. I. THEME: "How God Speaks to Us."

Organ Prelude (quiet music).

Call to Worship (in unison)—"Oh worship the Lord in the beauty of holiness. Enter into his gates with thanksgiving, and into his courts with praise."

Hymn—"O Worship the King" (vs. 1 and 3).

Invocation—"The Lord's Prayer."

Scripture Lesson—"How God Speaks to Us" (Isa. 6: 1-8).

Hymn—"Holy, Holy, Holy" (vs. 1 and 2, preceded by the story of Reginald Heber and how he came to write this great hymn).

Period of Intercession (topics suggested by the leader. See "Manual for Training in Worship,"¹ pp. 79 and 80, for suggested topics of intercession).

Duet—"In the Garden" (Intermediate girls).

Announcements, birthday greeting and offering.

Story—"Two Thousand Miles for a Book,"² with the following introduction: "And now and then God speaks to us through the voice of a people. — [pupil's name] will

¹ Hartshorne.

² *Heralds of the Cross Among Early Americans*, Maus (pp. 5-8).

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tell us how He spoke to us through the voice of the Nez Perce Indians").

Prayer of Consecration (by one of the department teachers).

Hymn—"Jesus Calls Us" (vs. 1, 2 and 4).

Processional (as classes pass to classrooms or places).

No. II. THEME: "LOYALTY" (to be conducted by boys).

Organ Prelude—"March and Chorus" (Tannhauser).

Call to Worship (in unison)—

"God is our refuge and strength,
A very present help in trouble" (Ps. 46: 1).

Hymn—"Faith of Our Fathers."

Prayer (see p. 147, Chap. VIII., of the "Manual for Training in Worship"—Hartshorne).

Scripture—Eph. 6: 10-19. (Precede the Scripture by having a soldier in full uniform explain the meaning and use of his equipment in the service of the national army. At the conclusion of his talk unfurl the American flag, and, with the group standing, sing one verse of "The Star-Spangled Banner." Then have some older boy in the department stand by the national soldier and read, from memory if possible, the Scripture reference given above, thus showing the necessary equipment of the Christian soldier. At the conclusion, unfurl the Christian flag and sing: "The Son of God Goes Forth to War.")

Period of Intercession—For "Our Soldiers," "Our Country," "The Church," "The World."

Hymn—"America," using as the last verse:

"God save our splendid men,
Bring them safe home again;
God save our men.
Keep them victorious,
Patient and chivalrous—
They are so dear to us.
God save our men."

Processional (as classes pass to their places).

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No. III. THEME: "SERVICE" (to be conducted by girls).

Organ Prelude—"Traumerei" (Schumann).

Call to Worship (in unison)—

"Not unto us, O Jehovah, not unto us,
But unto thy name give glory,
For thy lovingkindness, and for thy truth's sake."
(Ps. 115:1.)

Short Sketch of the Life of Fanny Crosby (with the announcement that the songs of the service are selected from her writings).

Hymn—"Holy, Holy, Holy Is the Lord."

Prayer, followed by the choir response (softly), "The Lord's Prayer," by T. Koschat.

Scripture—Matt. 28: 1-8.

Missionary Instruction—

1. Story (some phase of woman's work).
2. Prayer (naming the missionary or missionaries).
3. Song—"Face to Face with Christ My Saviour."

Processional to Classes.

(If this service is used in connection with a "Women's and Girls' Day Program," and the girls are to have part in the church service following, the items given below are suggested for further participation on the part of girls.)

Short Talks—

1. "Representative Women of the Bible" (material to be taken from the book of that name by George Matheson).
2. "Representative Women of To-day" [using names and incidents in regard to women of modern times who have done various types of missionary, benevolent and social-service work. See "Heroines of Service," by Parkman, for stories of representative women of the present and past century].
3. Special Music ("O Love that Will Not Let Me Go," by the blind preacher, George Matheson, can be

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used effectively as a solo or duet between the talks. It would be fitting to mention the fact that he is the author both of the song and the book, "Representative Women of the Bible," from which the Bible story or stories were taken).

No. IV. THEME: "THE MESSAGE OF MUSIC."

Organ Prelude.

Call to Worship—

"Oh come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation."
(Ps. 95:1.)

Hymn—"O Worship the King."

Short Talk on "The Message of Music" (material may be found in the "Manual for Training in Worship," by Hartshorne, p. 45; "Music," p. 80; "Music and Prayer," p. 81; Introduction to Handel's "Largo," followed by "Largo," as a piano or organ solo).

Instrumental Music—"Largo" (Handel).

Short Sketch of the Life of Martin Luther as a hymn-writer, introducing the

Hymn—"A Mighty Fortress Is Our God" (material found in "Famous Hymns of the World," by Sutherland, pp. 159-178).

Birthday Greeting and Announcements.

Inspirational "Life-work" Talk (challenging young people to the dedication of musical talent to the work of the Kingdom).

Prayer of Consecration (by the department counselor, or one of the teachers, followed by the singing of a hymn).

Hymn—"Faith of Our Fathers."

Processional to Classes.

(NOTE.—If the time does not permit of so long a service, eliminate the first song rather than omit any verses from "A Mighty Fortress Is Our God.")

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No. V. A SPECIAL "THANKSGIVING DAY" SERVICE.

THEME: "A JOYOUS LIFE GIVES THANKS."

Organ Prelude.

Call to Worship—

"O go your way into his gates with thanksgiving,
And into his courts with praise.
Be thankful unto him, and speak good of his name.
For the Lord is good; his kindness endureth for ever,
And his faithfulness unto all generations."

Hymn—"Zion the Marvelous Story Is Telling."

Prayer of Thanksgiving (No. 5, p. 148, of the "Manual for Training in Worship," by Hartshorne).

Scripture Reading (responsive)—Luke 2: 8-14.

Hymn—"All Hail the Power of Jesus' Name" (tune: "Miles Lane").

One-minute Reasons Why Christians Should Be Glad.
Have seven young people in the department each give *one reason*, quoting from memory the following Bible references:

1. Rest assured—Matt. 11: 28.
2. Absence of fear—John 14: 1.
3. A Bearer of burdens—Ps. 55: 22.
4. Co-operation in service—John 13: 12-15.
5. A Friend and Counselor—John 13: 33-35.
6. Saves from sins—Matt. 1: 21; Mark 2: 15-17.
7. Assures the future—John 14: 2, 3.

Song—"Welcome, Day of Gladness" (p. 128, "The Book of Worship," by Hartshorne).

Five-minute Talk—On "The Joy of Service" (by the department counselor or pastor. See "The Manhood of the Master," by Fosdick, and "Quiet Talks on Service," by Gordon, for materials).

Prayer (for the *power* and *willingness to serve*—by a teacher).

Hymn—"Hark! the Voice of Jesus Calling."

Processional to Classes.

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(Note.—If the whole school assembles at the close of the teaching period, the President's annual "Thanksgiving Day Proclamation" should be read, followed by the hymn, "Crown Him with Many Crowns," and a closing prayer of "national thanksgiving" for the blessings America has received during the year.)

No. VI. A SPECIAL CHRISTMAS DAY SERVICE.

THEME: "THE SPIRIT OF CHRISTMAS."

Organ Prelude—"Holy Night," by Gruber (tune: "Stille Nacht").

Call to Worship—

"Oh come, let us worship and bow down;
Let us kneel before the Lord our Maker:
For he is our God,
And we are the people of his pasture,
And the sheep of his hands."

Hymn—"It Came upon a Midnight Clear."

Prayer (for the spirit of love).

Scripture Reading—Luke 2: 1-20 (from memory if possible).

Hymn—"While Shepherds Watched Their Flocks" (Handel).

Announcements.

Story—"The First Christmas Tree" (by Eugene Field, from "A Little Book of Profitable Tales," or "The Spirit of Christmas," by Evelyn Norton).

Prayer (that the *spirit of Christmas* may be ours—by the department counselor or the general superintendent).

Hymn—"Tell the News to All the Nations" (Whitley).

Special Self-denial Offering (for some definite work for others that will show in some measure the department's "white gift" to the King).

Prayer of thanksgiving for the heavenly Father's White Gift to humanity.

Processional to Classes.

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No. VII. A SPECIAL EASTER SERVICE.

THEME: "JOY TO THE WORLD."

Organ Prelude—"Messiah" (Handel).

Call to Worship—

"Praise ye the Lord.

Praise the Lord, O my soul.

While I live will I praise the Lord:

I will sing praises unto my God while I have any being."

(Ps. 146: 1, 2.)

Hymn—"The Day of Resurrection" (tune: "Lancashire," p. 110 in "Worship and Song," by Winchester and Conant).

Scripture Reading—John 14: 1-10, 15, 27.

The Lord's Prayer.

Hymn—"Christ the Lord Is Risen To-day" (p. 124, "The Book of Worship," Hartshorne).

Announcements and Birthday Greetings.

Story—"Jesus, the Explorer," or "Peter" (pp. 104 and 105 and 110-112 of "The Manual for Training in Worship," Hartshorne).

Solo—"You Ask Me How I Gave My Heart to Christ" (Cora Willis Ware—sheet music).

Leader's Prayer.

Hymn—"O Jesus, Thou Art Standing."

Processional to Classes.

(NOTE.—If the school reassembles following the class period, it is well to have the pastor make a special Decision Day appeal to young people to give themselves to Christ in service. Follow the appeal by some such hymn as "Jesus Calls Us," giving young people an opportunity to accept Christ as a personal Saviour.)

The extension, Christian Endeavor, Epworth League or B. Y. P. U. meetings of each of these departments—Intermediate, Senior and Young People's—provide splendid opportunity for the

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training of young people in the building and executing of devotional programs of development. The United Society of Christian Endeavor, and the missionary boards of the various communions, provide an abundance of material under the following heads:

Christian Endeavor Missionary Programs (twelve for each year).

Special Day Programs (Christian Endeavor, Citizenship, etc.).

Stewardship Programs.¹

Church History Programs.

Missionary and Biblical Plays, Pageants, etc.

Many other types are available. Some of this material is current and some of it of a more or less permanent type that may be used at any time. Leaders of young people need to keep continually on the outlook for the freshest and best materials of all types and kinds.

TEACHING OUTLINE

WHAT IS WORSHIP?

1. Worship is the cry of the human soul for companionship with God. It grows out of the longing in the heart of man for the fellowship that comes from a sense of being in harmony with the will of God for His children.

2. It expresses itself in the language of the soul, the *emotions*:

¹ The Missionary Education Movement, New York City, publishes a splendid series of Stewardship Programs worthy of the study of any group of young people.

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- (1) In *hymns* of praise, of consecration, of assurance.
- (2) In *prayers* of adoration, communion and entreaty.
- (3) In *Scripture* that expresses comfort, consolation and blessing.
- (4) In *stories* of love, of care and of brotherhood.
For while worship is always addressed to God, it brings out at the same time the individual and social aspects of Christianity, because the *Christian religion* is essentially a *social religion*.

3. Worship is essential in the character-making process because it arises out of and supplies certain universal needs.

EDUCATIONAL PURPOSE OF WORSHIP IN CHURCH AND SCHOOL.

1. The purpose of worship is to cultivate the feelings (emotions). Mr. Hartshorne says: "It deals with the acquisition of new attitudes of appreciation with relation to God, the Father, and Jesus Christ, His Son."

2. The educational purpose of graded worship in the church's school is:

- (1) To teach boys and girls to worship through a conscious cultivation of feelings that have to do with new attitudes of appreciation.
- (2) To provide opportunity for expression through participation in worship programs that are graded and adapted to meet their needs.
- (3) To train young people for service in the real worship by making it possible for them to have part in planning and conducting worship programs, accumulating and correlating materials, etc.

PRINCIPLES THAT SHOULD GUIDE IN BUILDING WORSHIP PROGRAMS.

1. Worship services should be builded around themes that have a more or less universal appeal, such as faith, love, gratitude, loyalty, reverence, service, music, art, poetry, etc.

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2. All the elements in the program should be so correlated as to fit naturally into the theme.
 - (1) This includes the music (hymns, instrumental, special), prayers, Scripture material, short talks and stories.
3. Use boys and girls and young people for every item in the program.
4. Assignments should be made sufficiently in advance so as to make it possible for young people to contribute their part in such a manner as will make it a vehicle of worship for others.

PARTS OF THE PROGRAM.

1. Music:

- (1) For adolescents should be of the very best, because it is during these years that it has its greatest natural appeal.
- (2) Dr. Ainslie says: "Music is religious or irreligious according to the set of emotions it stirs." Therefore ragtime music, or music with syncopated time, has no place in a worship program.
- (3) G. Stanley Hall says: "For the average youth there is probably no other such agent for educating the heart to love God, home, country and for cadencing the whole emotional nature as music." Hence the need of cultivating, during the adolescent years, an appreciation for the finest in music as well as in art and literature.
- (4) Types of hymns that have an especial appeal:
 - (a) Those that express idea of individual religious experience—"Nearer, My God, to Thee," "Abide with Me," "O Love that Wilt Not Let Me Go."
 - (b) Those that express the idea of social goodness, or the goodness of the group. Under this head come nearly all the great martial hymns of the church—"Faith of Our Fathers," "On-

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ward, Christian Soldiers," "The Son of God Goes Forth to War."

- (c) Those that express the idea of world salvation —the lure of the far-away. Under this head come nearly all the great missionary hymns of the church—"Jesus Shall Reign," "Where Cross the Crowded Ways of Life," "Speed Away," etc.
- (5) The words and music ought always to tell the same story, and both should be selected with the needs and interests of young people in mind.

2. Scripture:

- (1) Rauschenbusch says: "Only that much of the Bible is yours that has become so through experience."
- (a) If this is true, and it is, then passages of Scripture that are far beyond a possible life experience for young people should be omitted in selecting Biblical material for devotional use.
- (b) Study the Psalms, the Prophets, the Gospels, the Epistles from this point of view.
- (2) Always relate the Scripture portion to be used to the central theme of worship.

3. Prayers:

- (1) Prayers that are made for and by adolescents should be for specific things and persons. They should be:
 - (a) Definite, for things and persons.
 - (b) Brief—two or three shorter prayers by two or three different people are better than one longer one.
- (2) Suggest themes for intercessory prayer.
- (3) Encourage young people to make and keep prayer lists of:
 - (a) Needs (individual).
 - (b) Needs of their homes, school, friends, etc.
 - (c) Needs of their church and community.

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(d) World needs, including the missionaries and mission fields of their communion.

4. Stories and Talks:

(1) Do not belittle the place of the *feelings* in developing the devotional life of young people.

(a) Short stories and inspirational talks may be used in a very natural and legitimate way to nourish the emotions Godward.

Stories of victory, of achievement, of sacrifice stir the heart and give motive for decisions that often change the whole current of a life.

(b) Make your own accumulation of short stories and inspirational clippings (prose and poetry) by gleaning from magazines, from missionary publications, from church papers, etc.

(c) Correlate around the central worship theme.

SOURCES OF MATERIALS IN PLANNING WORSHIP PROGRAMS.

“Manual for Training in Worship,” Hartshorne.

“Stories for Worship and How to Follow Up,” Hartshorne.

“Story Worship Programs for the Church-school Year,” Stowell.

“The Hymnal for American Youth,” Smith.

“Hymns for To-day,” Fillmore.

“Stories of the Hymns,” Eggleston.

“Hymns and Tunes,” Butterworth and Brown.

“Making Missions Real,” Stowell.

“Dramatized Bible Stories for Young People,” Russell.

“The Dramatization of Bible Stories,” Miller.

“Dramatized Missionary Stories for Young People,” Russell.

“Dramatization in the Church School,” Miller.

PLANNING WORSHIP PROGRAMS.

1. Make them seasonal in their appeal, whenever possible.
2. Take a theme like “Faith” for October; “Grati-

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tude," for November; "Love," for December, and build four graded, correlated worship programs around each theme, include music (hymns, instrumental, special), Scripture, prayers and a short talk or story, and give sources of material so that it may be evaluated.

3. Outline one special-day worship service, either Thanksgiving, Easter or Christmas.

QUESTIONS FOR STUDY AND DISCUSSION.

1. Define worship, and give the avenues through which it finds expression.

2. Give the educational purpose of worship in church and school.

3. Give three reasons for graded worship programs for young people.

4. Give the four principles that should guide in building worship programs for young people.

5. Name the four parts of nearly every well-balanced worship service and discuss each element briefly.

6. Select a theme of worship and outline a worship program around the theme for one of the following groups—Intermediate, Seniors, Young People—and give the sources of materials used so that they may be evaluated.

7. Name at least five books that will be of help to young people in building worship programs.

VIII

GRADED INSTRUCTION

EDUCATION, as defined by President Butler, of Columbia University, means a gradual adjustment to the spiritual possessions of the race. Those possessions may be variously classified, but they certainly are at least fivefold. The child is entitled to his scientific inheritance, to his literary inheritance, to his æsthetic inheritance, to his institutional inheritance and to his religious inheritance. Without them he can not become a truly educated or cultivated man.¹

Our public-school system as at present organized, from the kindergarten through college, makes it possible for the pupil to come into gradual possession of four-fifths of this fivefold inheritance. The task of the church is to put the child into possession of his religious inheritance, without which he must be forever hopelessly crippled and incomplete. For education which fails to provide for that part of human life which is noblest and highest, which refuses to recognize the universal aspiration and longing of humanity after good-

¹ *The Meaning of Education* (p. 17).

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ness and beauty, after truth, perfection and God, can never be regarded as complete education for mankind. Religious education is essential, not only because it makes it possible for us to come into our spiritual inheritance, but because it develops in us that passion for service which is so necessary to a complete life incarnating the Spirit of God.

The work of religious education can not be undertaken by the public schools, for it has been decided by the highest courts in several States that the present laws of our land do not admit of such instruction being given there. The church, through its church school, organized and conducted in accordance with sound educational principles, seems to be the natural agency by which the religious inheritance of the race is to be realized.

The accomplishment of so important a task demands not only a fully organized, carefully graded and thoroughly equipped church school, but regular courses of *graded instruction* selected from the viewpoint of the life needs of pupils and employing sound pedagogical methods of teaching. Such instruction for young people (12-24 years) must necessarily include Biblical, extra-Biblical (missions, church history, temperance, etc.) and training courses.

Teachers of adolescents will find in the International graded lessons, with elective courses for young people, perhaps the best available graded-lesson material. These lessons are selected by the

International Lesson Committee with the life needs of pupils in mind. They are *permanent* (five years hence pupils of a given age will take exactly the same lesson that pupils of that age are taking now); they are *comprehensive* in that they cover the whole field of Christian education (Biblical, missionary, church history, temperance, etc.); and they are *Biblical* because they present the outside as well as the inside of the Bible.

But the fact that we have in the International graded and elective lessons the finest and most complete course of study that the church's school has yet had, does not mean that teachers are to be relieved of study, or that they do not need to know their pupils, lesson material, and the best methods of teaching. It is true that graded lessons are easier to teach than uniform, because much of the work that must be done by teachers in getting ready to teach uniform lessons has already been done by the International Lesson Committee in the selection of material adapted to the needs and capacities of pupils. There are, however, certain things that must be thought through by every teacher who would teach successfully any lessons, whether uniform or graded.

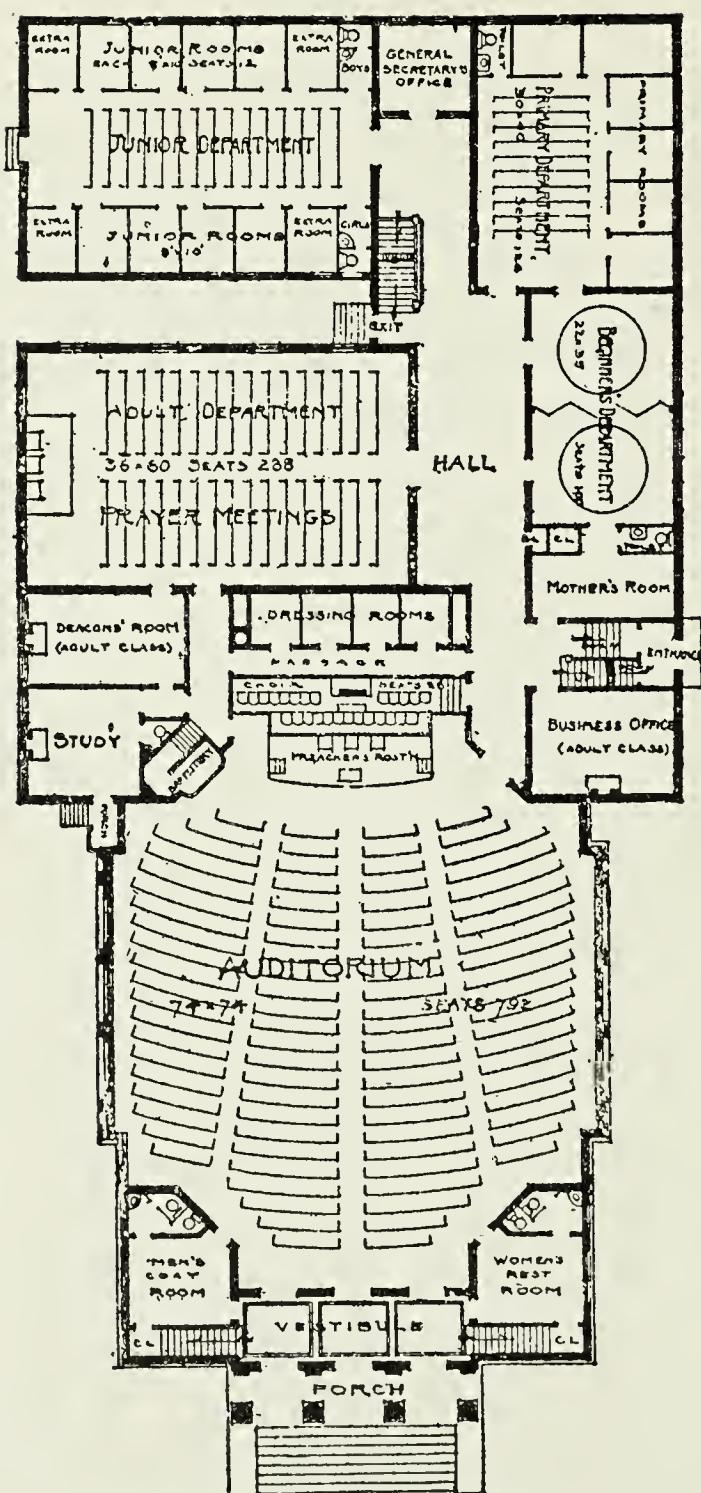
First of all, the Bible is an Oriental book, written in the long ago, and using phraseology that is often a barrier to young people who think and talk in the language of to-day. This means that teachers must know not only the Bible, but

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something of the manners and customs of Oriental times and people; and that, in the study and preparation of lessons, the American Revised, rather than the King James, version is always to be preferred, because its language is more nearly the vernacular of our times. In teaching New Testament portions, teachers will find Moffatt's translation of the New Testament; "The New Testament in Modern Speech," by Weymouth, and the "Twentieth Century New Testament" delightfully illuminating.

Then, too, the Bible deals with remote periods of time. Boys and girls are living intensely in the present. If you, as teacher, fail to relate this Book of Life to the present-day needs and interests of your pupils, it can not become "*a lamp unto their feet and a light unto their pathway.*" The Bible is largely a book of history (the history of people who lived in the long ago). If you teach it as a cold and lifeless thing, with a few facts hung here and there upon date pegs, it will be, perhaps forever, a closed book, uninteresting to boys and girls. But if you make it a biographical study of *living people*, facing the real problems of life, overcoming, and sometimes being overcome, or a discussional study of great principles of life, you can make it a *Book to live by*, and *by which to do one's daily work.*

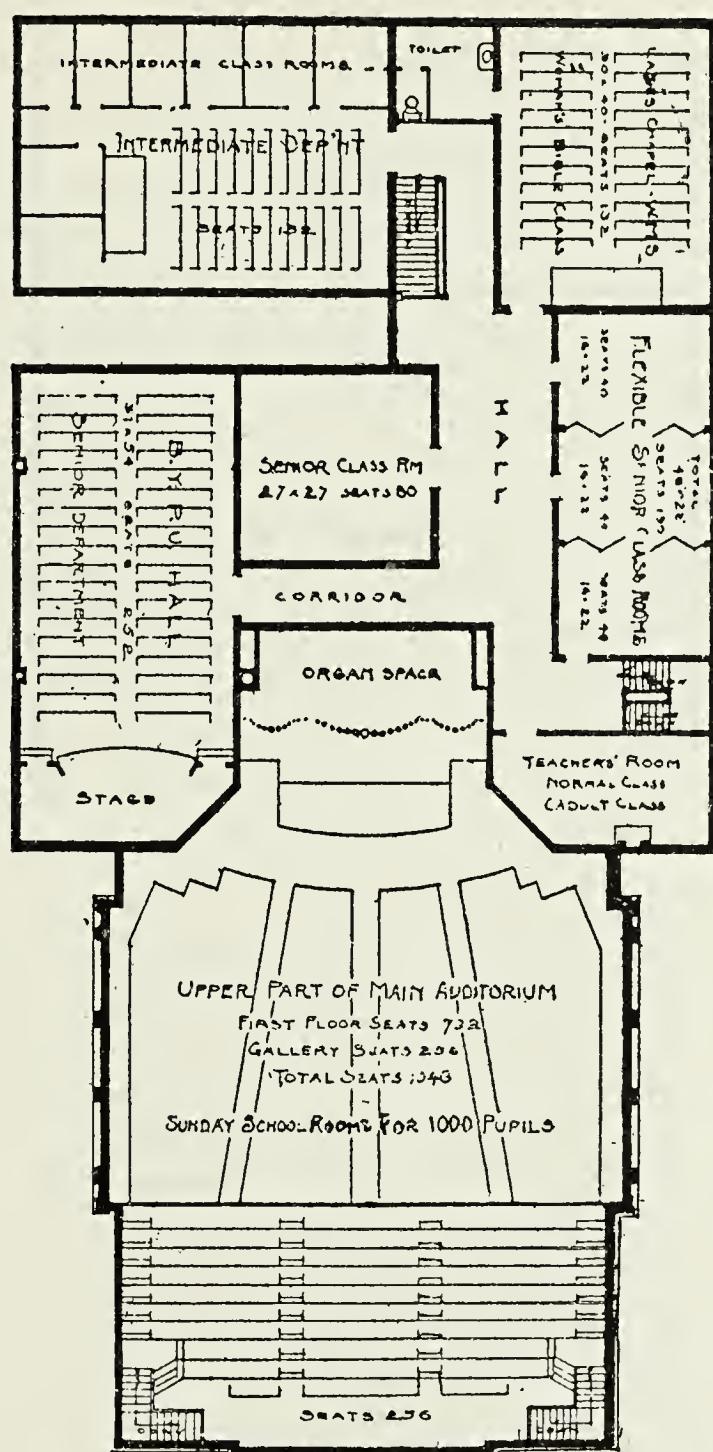
The Bible is not of vital interest to the average teen-age boy or girl, because unaided they are



PLAN XLVII.—First Floor*

This plan makes adequate provision for schools numbering one thousand or more.

* P. E. Burroughs, *Church and Sunday School Buildings* (p. 134).



PLAN XLVII.—Second Floor*

Frank L. Smith, Architect, Lexington, Kentucky

* P. E. Burroughs, *Church and Sunday School Buildings* (p. 135).

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unable to discover the point of contact between its messages and the problems of their every-day life. The task of the Sunday-school teacher is to find where the great principles of life expressed in the Book of books touch the problems of young people in their present-day form. This means that teachers *must know boys and girls*, know them intimately enough to find points of contact between lesson material and the life situations and experiences of their pupils. Mere acquaintance with boys and girls, a general knowledge of *life periods*, an occasional contact with their intimate personal problems, is not sufficient to enable teachers to intelligently select or vitally relate lesson truths to the needs and interests of individual pupils.

Teachers must not only be able to find points of contact between the Book and the pupil; but they, themselves, must be intensely interested in, and their own lives passionately aflame with, its burning messages for all times and all lives. Eugene C. Foster says: "The Bible must have a tremendous grip upon the teacher who would make it grip others. If it is a colorless book to him, with a lifeless message; if it is a Book of questions to him, with a doubtful message; if it is a closed Book to him, with no message at all—there is little hope that he will be able to vitalize it in the lives of others."¹ Then, too, teachers

¹ *Problems of Intermediate and Senior Teachers* (p. 10).

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must get the message and the pupil together, even at a very great cost in time and labor on their part. Inadequate preparation, the mauling over a few lesson comments, time-worn illustrations, shallow or far-fetched interpretations—these have no freshness, no vitality, no reality, no character-making power in the lives of young people. Every teacher's library should contain a few well-chosen books—a good reference Bible (the American Revised Version), an atlas or set of maps, a Bible dictionary, some good commentaries, and as many teachers' helps and periodicals as one can possibly afford. The bibliography at the close of the chapter is suggestive.

In the development of lessons, the method of presentation must vary from week to week. Sameness in teaching, the lack of freshness and variety, the dullness of routine—all these things tend to kill vital interest in the teaching period. The lecture method should be used sparingly, if at all, in the Intermediate, Senior and Young People's departments, because it is un-co-operative. The teacher talks, and the pupils sit. There is a teacher, but no teaching. There are pupils, but no learning. Unless there is that in the lecture that awakens an active response on the part of pupils, it fails as a teaching method, no matter how well the teacher may talk. Real teachers will strive to become leaders of discussion groups, rather than authoritative dispensers of information.

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Finally, the teacher must afford opportunity for expression in connection with the teaching process. Lessons presented with no avenue for expression, truths talked about with no application of life situations and experiences, emotions stirred with no outlet in action—these things defeat entirely the educative process.

LESSON-BUILDING.¹

Successful teachers have, as a rule, a definite and yet modifiable plan of building lessons. No one method of teaching will fit alike all pupils, all materials and all occasions, but this does not indicate that there should not be for every lesson a clearly defined and well-thought-through plan of development.

The first step in the process of lesson-building is to begin the preparation of the lesson by *fresh study*. No matter how many times you may have taught that lesson, you can not depend upon warmed-over impressions from other years to make vital any lesson in the lives of boys and girls. Begin your study in plenty of time—a week or ten days in advance of the time you are to teach it. When the lesson is one of a series, it is well to plan the development of the series as a unit, which may mean that the general plan for weeks in advance has been determined upon.

¹ Reprinted with the permission of the Department of Religious Education of the United Christian Missionary Society.

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In studying Biblical portions, read the lesson material in your own Bible first, not in the quarterly or handbook; and as you read, *picture the story*. Suppose you are to teach the lesson, "Jesus Betrayed, Denied and Condemned"—it comes in the International Graded Series for fifteen-year-old pupils. Before you can make any boy or girl *see Christ* as He stood there before the high priest, *you must see Christ*; you must see the high priest; you must see His accusers; you must see that disciple in the outer court, who had said, "Though all men betray thee, yet will I not." With the aid of your imagination you must see all these so clearly that unconsciously, without knowing it, you protrude the scene out before you in a teaching period, so that boys and girls see, not you, but the characters you want them to see. This may mean, it often does mean, that teachers have to drop their Bible and take up an atlas or set of maps and look up something in regard to the geography of the lesson. It may mean that you will have to read up on the manners and customs of the times; but wise teachers never leave the study of the Biblical portion itself, with whatever reference reading they may need to do, until the whole scene passes before their inward eyes like a drama. When you have that kind of a mental picture about what went on in that lesson, you will have what teachers call *dramatic atmosphere* in teaching. Do you *want to know how to get it?* Acquire the

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habit of reading portions of your Bible and then, closing your eyes, *visualize the scene.*

Later you may read the comments and suggestions given in the "Teachers' Quarterly" and the "Pupils' Handbook." Never feel compelled, however, to use the method of development suggested in the teachers' and pupils' helps. If you find the method suggested there an armor in which you can fight, put it on; but if it handicaps you, lay it aside and build your own lesson.

The next step, after you have mastered the lesson material, is to *think the lesson through* from the *viewpoint of your pupils.* Ask yourself the question, What is there in this lesson material that will meet the life needs and life situations of my pupils? With the needs of your pupils and the lesson material in mind, select the central thought, idea or truth that will be most helpful to the life problems of your class. As a rule, there will be *only one central truth* around which the focus of emphasis centers for each lesson. When this central thought has been determined, then organize the facts of the lesson around the central truth. In developing the material, the lesson should grow with cumulative interest toward this central thought.

The next step in the process of lesson-building is to find the point of common interest between the lesson material and the life problems of your pupils. Whether you call this point of common

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interest your "point of contact" or your "attention getter" is not so important as that you know what you are going to *use* (question, story, picture, map, blackboard sketch, etc.) and *how* you are going to *use it* to *arrest attention* and to approach and relate the lesson material to the present-day interests and situations of your pupils. But there are teachers who would not know a point of common interest from a point of departure, and there is a vast deal of difference between the two. You can tell any kind of a sensational story to teen-age boys and girls and get their attention. You may make it wholly impossible to do the kind of teaching you want to do that day. You can not use just anything and everything as a point of contact. A good point of contact usually has two characteristics: (1) It must be in line with the life interests of pupils; (2) and it must arouse interest in the direction of the lesson material to be used in the development of the lesson truth.

In planning the approach to the lesson it is usually best to call out what your pupils already know in regard to the lesson, and not to contribute it yourself. It is also well to recall any important facts that have been presented in preceding lessons which are related to the new material. Assignments having to do with the geographical or historical background may often be used in a splendid way in approaching the material to be developed.

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The next step that must be thought through in advance is the determining of the method to be used in the development of lesson material. If the lesson is to be developed in the form of an elaborated story or narrative, with reports or assignments that have been previously made, then the way in which assignments are to be called out and related to the development of the story must be planned with care.

If the lesson is to take the form of a discussion, then the leading thought questions which are to guide the discussion should be written out. If you are planning to develop the lesson in the form of an outline, with perhaps an occasional assignment on some point of emphasis, your outline will need to be prepared a week or ten days in advance, so that assignments may be made sufficiently early to make it possible for pupils to co-operate.

If the lesson is to take the form of a recitation, the steps in the development must be arranged for and topical assignments carefully made in advance. Success in the use of this method makes it necessary for teachers to look up all assignments and to be prepared to contribute any that are lacking because of absence or unpreparedness on the part of pupils.

Perhaps you are planning to set your pupils to a first-hand study of the facts of human experience as they have come down to us through the ages, and then to let them draw their own conclusions.

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If so, the way in which you are to guide and direct the experimentation of the group must be clear in the mind of the teacher, and usually there will be in every teaching period a high point of interest toward which the lesson (discussional, outline, elaborated story, recitation, etc.) grows and glows with cumulative interest.

The next step in the process of lesson-building is the application. You have taught an abstract truth, or the message of the life of some great character that lived centuries ago. Before that abstract truth, or the message of the life of that great character, can have any real value in our times, it must be brought down and related to present-day conditions and problems. If you fail to do this, you fail to make vital the teaching process. But you may ask, How can lessons be vitalized through application to present-day problems? By the use of questions, analogy and illustrations. Show how the missionaries of the cross in modern times have set the great life-giving principles of the word of God at work in their own lives. Now and then ask a question that does not require an oral or written answer, but that does require an answer at the doors of the conscience. Occasionally use Scripture to confirm the common human experiences of our every-day life.

Teachers will be helped wonderfully in the teaching process by making their own collection of illustrations. It is better, as a rule, to make

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the collection in a loose-leaf book so that the illustrations may be arranged in an orderly way around lesson material. Glean from newspapers, magazines, missionary publications, reference books, etc.—prose, poetry, anything and everything that will help you to establish continually points of common interest and to make the abstract concrete through a generous use of illustrative material.

The last step in the process of lesson-building is *expression*. Inasmuch as no lesson is ever really taught until in some way it becomes a part of human experience, set your pupils at work from week to week, testing their grip on the truths presented. Plan in advance the ways in which you are going to set lessons at work in the life of boys and girls, remembering that no one ever really knows a truth, however often or interestingly he hears it presented, until in some way he expresses that truth himself. The following chapter will suggest some ways in which lessons may find expression in life.

SECURING HOME STUDY.¹

Whether or not you succeed as a teacher in getting home study on the part of pupils depends upon how much interest you have in the subject you are teaching, and how successfully you can im-

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part that interest to boys and girls. No teacher ought to be discouraged, because interest may be cultivated. Growth in knowledge usually means growth in interest. Then, too, we need to remember that interest is one of the most easily communicated of all the emotions when it is genuine. You can not feign it. If you have it, your pupils will know it; and if you do not possess it, they will feel it.

But, in addition to your own interest in the subject, there are certain things that will aid you in securing *home study* on the part of young people. In the first place, be very clear in your own mind as to what you want to teach, and then reduce it to its simplest terms. In making assignments, deal with the essentials rather than non-essentials. When you make an assignment be sure that it is within the capacity of the pupil to respond. Individualize, never generalize, in making assignments. Keep a careful record of all the assignments made, and then plan the way you are going to call them out and use them to further the development of the lesson.

Success in getting *home study* on the part of pupils depends largely on the work done by the teacher, (1) in making assignments in a definite and specific way; (2) in arousing the curiosity of the pupil by the manner in which the assignment is made; (3) in suiting the character of the assignment to the interest and capacity of the pupils;

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(4) in following up assignments by postal card, letter or telephone call, thus calling the attention of the pupil to the contribution expected; (5) and in using the reports on assignments in such a way that the pupil is made to feel that he has made a vital contribution to the lesson development.

TOOLS THAT ARE HELPFUL.

Some one has said that "books are tools; that every workman must have some tools, and that with poor tools he can not do his best work." How true this is of Sunday-school teachers. Those who have the best tools and use them intelligently and continually do the best work. The following list of books will help teachers of adolescents to do increasingly better work from year to year.

ON THE BIBLE.

- "Bible Dictionary," Hastings or Davis.
- "The One-volume Commentary," Dummelow.
- "Old Testament Characters," Geikie.
- "Representative Men of the Bible," Matheson (two volumes).
- "Representative Women of the Bible," Matheson (one volume).
- "Life of Paul," Farrar or Stalker.
- "Hours with the Bible," Geikie.
- "Studies of the Books of the Bible," Stevenson.
- "Our Sixty-six Sacred Books; or, How We Got Our Bible," Rice.

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ON THE LIFE OF CHRIST.

- “Life of Christ,” Farrar or Stalker.
- “Life and Times of the Messiah,” Edersheim.
- “The Story of Jesus Christ,” Phelps.
- “Jesus, the Carpenter of Nazareth,” Bird.
- “The Hero of Heroes,” Horton.
- “Jesus’ Ideals of Living,” Fiske.
- “The Social Principles of Jesus,” Rauschenbusch.
- “The Character Christ, Fact or Fiction,” Lhamon.
- “The Manhood of the Master,” Fosdick.

BIBLE LANDS AND PEOPLE.

- “Historical Geography in Bible Lands,” Calkins.
- “In the Master’s Country,” Tarbell.
- “On Holy Ground,” Worcester.
- “Orientalisms in Bible Lands,” Rice.

TEACHING METHODS.

- “How to Plan a Lesson,” Brown.
- “The Point of Contact in Teaching,” DuBois.
- “Jesus the Master Teacher,” Horne.
- “Learning to Teach from the Master Teacher.” Marquis.
- “Picture Work,” Hervey.
- “The Use of the Story in Religious Education,” Eggleston.
- “Handwork in the Sunday School,” Littlefield.
- “Handwork in Religious Education,” Wardle.
- “How to Teach Religion,” Betts.
- “The Standard Teacher-training Course” (twelve units of ten lessons each, eight generalization subjects, four specialization subjects).

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TEACHING OUTLINE

RELIGIOUS EDUCATION THE WORK OF THE CHURCH.

1. The church's school is the natural agency by which and through which the religious inheritance of the race is to be perpetuated.
 - (1) Has been decided by highest court in several States that present laws do not admit of the teaching of the Bible in the public schools.
2. Accomplishment of so important a task demands a fully organized, equipped church school, with graded pupils, graded teachers and graded curriculum.

AVAILABLE GRADED LESSON COURSES.

1. Several available:

- (1) University of Chicago's graded course.
- (2) Scribner's series of Graded Lessons.
- (3) Keystone series.
- (4) International Graded Lesson series.

2. International Graded series conceded by authorities to be perhaps the best in the largest number of particulars. This course is:

- (1) Permanent.
- (2) Comprehensive (includes missions, nature lessons, church history, etc.).
- (3) Biblical.
- (4) Evangelistic.

3. Makes possible the use of elective courses from the seventeenth year on.

- (1) Senior Graded Lessons (17-20 years) consist of four one-year electives that may be taken in any order.

TEACHER'S WORK IN PREPARING THE LESSON.

1. Fact that lessons are graded does not relieve teachers of
 - (1) Necessity for study.
 - (2) Necessity of knowing one's pupils.

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(3) Necessity of knowing and using best methods of teaching.

2. Graded lessons are easier to teach than Uniform, because they are:

(1) Graded.

(2) Adapted.

3. Kinds of preparation teachers must make:

(1) Knowledge of manners and customs of Oriental times:

(a) Bible an Oriental book, using words and phrases that are often a barrier to young people of to-day.

(b) Books that will help:

“Life and Times of Messiah,” Edersheim.

“In the Master’s Country,” Tarbell.

“Orientalisms in Bible Lands,” Rice.

(2) Bible deals with remote periods of time, necessitating the relating of Bible to present-day problems and experiences:

(a) Read the more recent modern translations:

“The New Testament,” Moffatt’s translation.

“The New Testament in Modern Speech,” Weymouth.

“Twentieth Century New Testament.”

(b) Bible a book of history—religious history of a people who lived long ago. You must make it a study of “life principles” of real people facing real problems, else it will not become to boys and girls a book to live by and by which to do one’s daily work.

(a) Teacher must have a grip on the Book if you may relate the Book of books to the problems young people face to-day.

(a) Teacher must have a grip on the Book if you expect it to have a grip on pupils.

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- (b) If the Bible is a colorless book to you, it will doubtless remain a *closed book* to them.
- (4) Method used in developing lessons from week to week must vary.
 - (a) Sameness, lack of variety, dullness of routine—these tend to kill vital interest, without which learning is impossible.

LESSON-BUILDING.

1. All successful teachers have a definite, yet modifiable, plan of building lessons:

(1) Steps in the lesson-building project:

(a) Prepare each lesson by fresh study.

Begin in plenty of time.

Read lesson material in Bible first.

As you read, *picture* the story.

Read suggestions given in quarterly and handbook.

Read other reference-books on manners, customs, geography, etc.

(b) Think the lesson through from viewpoint of your pupils: What is there in the lesson material that will meet their *life needs* and *situations*?

(c) With needs of pupil and lesson material in mind, select the lesson truth (principle of life) that will be most helpful to your pupils.

As a rule only one principle of life for each lesson.

(d) Organize the facts of the lesson around this central truth or principle of life.

The *facts* are the *body* of which the *lesson truth* is the *soul*.

(2) The details of lesson planned:

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- (a) Plan your point of contact or attention getter.
What you are going to use, say or do, *focus* the *attention* of the class.
Good point of contact usually has two characteristics:
Should arouse interest in direction of lesson truth.
Should have element of familiarity, nearness, localness.
- (b) Plan your approach:
How you are going to go from first interest and attention to body of Biblical material to be brought before class.
Call out known facts.
Call for assignments that have to do with geographical or historical background.
Bring out important facts already acquired that are related to new ideas and ideals to be developed.
- (c) Determine in advance your method of lesson development.
Story, question, topical, outline, lecture, project.
Outline your story.
Write out your questions in advance.
Work out an outline.
Make careful advance assignments.
Plan projects in advance.
- (d) Plan your application:
What you are going to do to relate truth of the lesson to life of your pupils.
- (e) Plan your expression:
What you are going to suggest that pupils do to restate the lesson in terms of their own life.
Plan ways in which to set the lesson at work in every-day life of pupil.

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How to SECURE HOME STUDY.

1. Whether or not you get home study will depend upon how much interest and enthusiasm you can arouse on the part of your pupils.
2. Following suggestions will help:
 - (1) Make your assignments in an interesting way.
 - (a) Whet appetite of pupil to know what answer is by manner in which you make assignment.
 - (2) Suit the assignment to the interest and capacity of your pupil.
 - (3) Be definite and specific in making assignments.
 - (4) Follow up assignments by postal card, telephone or letters.
 - (5) Look up every assignment you make.
 - (6) Commend and use the contributions of pupils in developing the lesson contents.

TOOLS IN TEACHING.

1. Books are tools—every teacher must have *some tools*. With poor tools you can not do your best work.
 - (1) Select your teacher's library carefully, and with the idea of growing one that will be permanently useful.
 - (2) Teacher's library should include:
 - (a) Bible-study books.
 - (b) A good commentary.
 - (c) Books on manners and customs.
 - (d) Atlas and set of maps.
 - (e) Books on methods of teaching and lesson expression.

QUESTIONS FOR STUDY AND DISCUSSION.

1. Why do you think the International Graded Lessons are the best *graded series*?
2. Name the essential steps in lesson-building.

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3. Name the five parts of the lesson that should be planned in advance.

4. Select one of the following lessons and outline in detail your method of lesson development:

- (1) Intermediate (second year, Lesson XXX.), "Hezekiah, the King Who Trusted Jehovah." Biblical material, 2 Kings 18-20; 2 Chronicles 29-32; Isaiah 36-38.
- (2) Senior (first year, Lesson VI.), "Jesus Resisting Temptation." Biblical material, Matt. 4: 1-11; Mark 1: 12; Luke 4: 1-13; John 1: 19-34.

5. Suggest five things that will help a teacher to secure home study on the part of pupils.

6. Name ten good books that you would like to have in your own teaching library covering the following fields:

- (1) Bible study.
- (2) Commentaries.
- (3) Manners and customs.
- (4) Geography.
- (5) Methods of teaching.

IX

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WE have already noted that the purpose of worship is to cultivate the feelings—it deals with the acquisition of new attitudes of appreciation that the purpose of instruction is intellectual—it deals with the acquisition of new ideas and ideals; and that the purpose of expression is motor—it deals with the acquisition of new habits of actions; the getting of emotional and intellectual ideas and ideals over into human experience through self-activity. Doctor Littlefield notes: “The aim of all true education is to put the individual into possession of all his powers. Inasmuch as activity is the fundamental law of human development, the method by which one comes into possession of his powers is self-expression.

“The forms of self-activity are as varied as the phases of life itself; for the law of activity applies to every faculty of the soul. The material world in which we live—the home, the church, the school, the community, etc.—is the environment in which this self-activity finds expression.”¹ The more

¹ *Handwork in the Sunday School* (p. 2).

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perfect the environment provided by these factors, the easier it is for life to express itself naturally, joyously and completely, in all the varied forms of its activity. The task of the church in its educational program is to provide young people with such a physical, intellectual, social and religious environment as will make it possible for them to come to their highest moral and spiritual development through constant reaction to the right kind of stimuli. For many reasons the organized departments and classes of the church's school are the natural units through which to stimulate and properly environ the moral and spiritual development of young people.

The departmental worship services, from week to week, provide opportunity for the cultivation of the emotional life. The education of the class period, if real teaching is going on, calls both the intellect and will into action, the teacher, in the method of lesson presentation, providing the stimuli and environment to which the pupil reacts. Of necessity, oral, manual and moral and spiritual forms of self-expression result. The pupil expresses *his ideas and ideals; he must, for with him to think and to feel is to act.* If he does not act, it is evident that there is nothing in the environmental situation that is providing the proper stimuli to call forth self-expression.

Perhaps it will be well for us to think through together some of the ways in which teachers may

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provide such stimuli for adolescents as will call forth the self-activity of the pupils during the class period. One of the best types of oral stimuli is the *question*. Ask your questions in such a way that pupils can not help but *think* and *talk* as a result. Remember that the *stirring power* of a question lies largely in the principle of its *shock* to the *mind*. When you are preparing questions for lesson discussion, ask yourself this question: Is this wording *thought-provoking*? Will it force my pupils to think and act because of the intensity of its shock? Then, when the reactions come, as come they will, if your questions have been wisely chosen and well worded, be prepared to use the pupil's reactions in furthering the development of the lesson.

Jesus used illustrations (especially the short story) so often as a stimuli in teaching. Read Matt. 12: 9-12, and note that when Jesus healed the man with the withered hand on the Sabbath day, and the scribes and Pharisees criticized Him for it, He did not argue the point with them. He did not even scold them. He just told them a perfectly beautiful short story with an appeal to the feelings and intellect. He said: "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?" Then He just looked at them with soul-searching eyes and added: "How much then is a man of

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more value than a sheep! Wherefore it is *lawful* to *do good* on the sabbath day.” And they (His listeners), reacting to the story, said: “Surely he must have come from God.”

Debates are fruitful as a means of securing oral expression in the development of lessons. The author recalls a class of Intermediate boys that challenged a class of Intermediate girls to a debate on the following subject: “*Resolved, That Solomon was a greater king than David.*” The year following, the same two classes used a forty-minute lesson period to debate the question: “*Resolved, That Peter was a greater apostle than Paul.*” The pupils in both classes learned more about Solomon and David, Peter and Paul as a result of those two debates than they would have learned in an entire year of the usual type of lesson development.

Dramatized Scripture stories and incidents are unusually fine. Biblical and missionary pageants are a fine type of oral stimuli; reports on assignments—anything and everything which calls into play the pupil’s own activity.

Manual forms of lesson expression are equally effective in arousing the self-activity of pupils. Maps (physical, political and historical) are splendid as a stimulus to self-expression. The author recalls a group of boys who, in connection with the nine months’ study of the life of Christ from the viewpoint of the four Gospels, made an

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electrical map of Palestine in the time of Christ. An outline map of Palestine (14 x 18 inches) was mounted on thin, one-quarter-inch beaverboard. On the margin, where the Great Sea is, a type-written list of the principal points of interest in connection with the Master's life was mounted. Opposite each place a one-inch brass screw was placed, the point coming out on the reverse side of the board. Next, the principal mountains, rivers, cities and seas, corresponding with the names on the margin, were located on the map by means of similar brass screws, the name being written, not on the map, but on the reverse side of the board where the screws came through. The map was then turned over, and on the board side the proper city, mountain, river or sea on the margin wired with electric wire to the corresponding screw on the map. A small electric-light bulb was then inserted in the upper left-hand corner of the map where the words "Outline Map of Palestine" appear. Two electric wires were then run from the light socket to the center of the map (top), brought through the board and attached to two pointers. The small, brass curtain rods make excellent pointers. When the map-board was completed and wired, it was fastened by means of hinges to a box about six inches deep. The batteries to which the wires were attached were fastened in the lower right-hand corner of the box, and

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the map-lid closed by means of hook and screw-eye fastener.

The map was made by the boys and their teacher in the through-the-week period of the class and used in the Sunday period in mastering the geographical and historical background of the life of Christ. The teacher would take one of the pointers and place the end of it on one of the screw-heads along the margin, opposite the name of a city, river, mountain, or sea. A pupil would tell what happened at that point, and with the other pointer touch the screw on the map where the event occurred. If the pupil touched the right point (no names of places appeared on the map), the electric-light bulb would light because the circuit had been completed; if not, the pointer went to another member of the class. This electrical map afforded manual expression of a unique and interesting sort in the mastering of places and events in connection with their study of the life of Christ.

The making of models and objects, the collecting of curios, etc., acts also as a stimulus to manual expression. The author recalls another teacher of boys who, in developing the story of the life of Paul, outlined his lesson material in the form of periods or epochs. He presented Paul, the tent-maker, learning the trade of his father in his Tarsus home; Paul, the young student in Jerusalem, sitting at the feet of Gamaliel; Paul, the per-

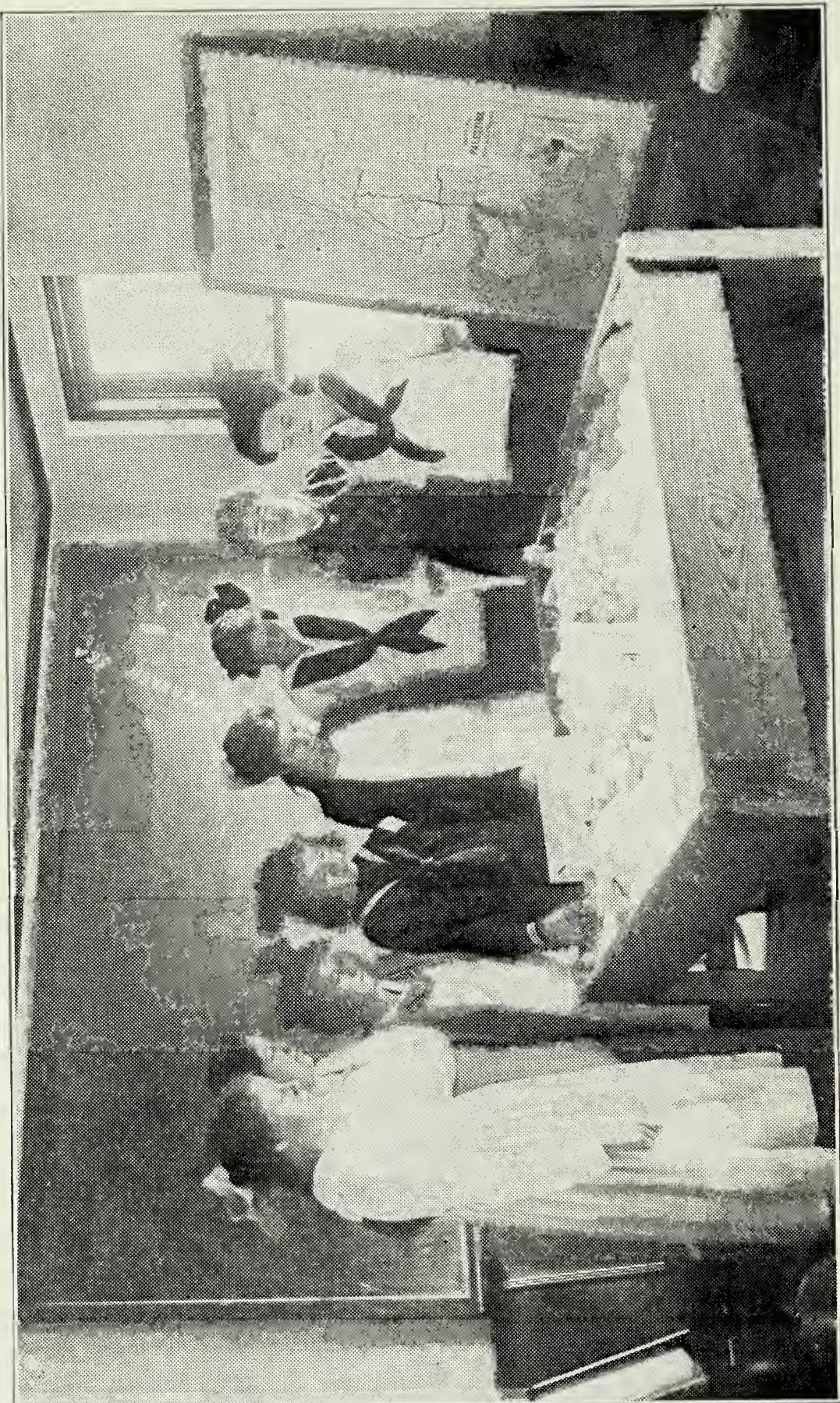
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secutor of the despised sect known as Christians; Paul, the convert to Christianity; Paul, the shepherd of the churches in Asia; Paul in bonds; Paul, the writer; and finally Paul, a prisoner in Rome awaiting the judgment of Cæsar.

When he had finished the development of the lesson, he turned to four of the boys in the class and asked each one of them to write during the following week a brief three or four hundred word character sketch of Paul, with at least one paragraph on each period of his wonderful life. Then he turned to the other fellows and asked each one of them to make something that would indicate one of these periods or epochs in Paul's life. Then he said: "Bring them with you to the class when you come next Sunday, and I will show you what we are going to do."

When the class assembled the Sunday following, the teacher placed on the table a board (18 x 24 inches) covered with dark green burlap, with picture-molding around the outside edge and a screw-eye in the top. He took the four biographies and with thumb-tacks mounted them, one on either side of the framed burlap board. Then he took the objects the other fellows had made, and with their aid fastened them, one by one, to the board. To each a slip of paper was attached, indicating the event or events that the boys had in mind as they made their objects.

Geography Class, First Christian Church, Norfolk, Va.



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The one who was to present Paul, the student, brought a scroll on which the Ten Commandments were written. The one who was to depict Paul, the persecutor of Christians, brought a wooden sword crudely carved out in boy fashion. The one who was to illustrate Paul, the convert to Christianity, brought a small tin lamp with a wick in it. On the slip of paper attached to it were the words, "And a great light shone around." Paul, the shepherd of the churches in Asia, was represented by a miniature shepherd's crook; Paul in bonds, by an iron weight; Paul the author, by a chicken's quill, and Paul, the prisoner in Rome, by a wooden stock crudely carved out, and showing the places where the head, hands and feet of criminals in ancient times were placed. This bit of manual work was hung up in the classroom, and referred to frequently as they continued their study of the missionary journeys of the apostle Paul. It served as a stimulus in increasing interest in the greatest missionary of the early church.

Biographies, the answering of questions in written form, the tracing of journeys on outline maps, theme work, outlines—these, and many other forms of manual expression, will help to call forth the self-activity of your pupils.

But we may call to our aid, in enlisting the self-activity of pupils, not only oral and manual types of lesson expression, but moral and spiritual types as well. One splendid teacher, in develop-

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ing the series of lessons on the theme "Companions of Jesus" (Intermediate Graded Lesson Course), told the class of boys, when they had finished their study of a number of these early followers of Jesus, the story of the Passion Play at Oberammergau, in Bavaria. She told them how the peasants to whom character parts have been assigned try, during the ten years that intervene between the giving of this play, to actually *live* the *life* of the Bible character assigned to them, with the hope that ten years later they will so well depict their character as to be chosen, the men for the part of Christos, the central figure in the Passion Play; and the women for the part of Mary, the mother of Jesus. She told how it had molded the ideals of the peasant life of that community, making their lives cleaner and finer than the lives of other peasants of less fortunate villages. Then she said: "I have been wondering, as we have been studying this series of lessons, if it would not help us if we were to try to actually live the life of these companions of Jesus." She asked one boy to take the character Andrew; another, James; another, John the beloved; another, Peter, and so on until she had assigned each boy a man character. Then she said: "I will take Mary, the sister of Lazarus, and I will try to live as I think she would live if she was here in our community to-day."

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Two weeks later they were to report on the results. The boy who was to play the part of Andrew said he had shared his lunch daily with another boy in school, who was working his way through and had been going without. He had in mind Andrew's finding the boy with the loaves and fishes, and bringing him to Jesus. The boy that was to play the part of John the beloved said he had wheeled a paralytic in his neighborhood for an hour each day. The remarkable thing brought out in the discussion that day was the fact that the paralytic had lived in his block for years, and he had never thought to offer to take him out for an hour before. The lad that was to take the part of Peter said he had held his tongue and his fists when both were in danger of hurting people (a hot-tempered boy, who usually settled all his grievances with his fists), and so the talking it over went round the group. Finally the teacher told of some deeds of mercy that she had done during the past two weeks, that she felt somehow Mary would have found time to do, if she had been living in their community.

A bit dangerous, you say (such a form of self-expression)? I grant it. Teachers and pupils might easily burlesque a thing of that sort and make it of *infinite harm* to the *group*, but it was the sincerity and earnestness with which both teacher and pupils entered into the spirit of the

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thing that made it of value as a moral and spiritual type of lesson expression.

Tasks that have to do with individual growth in the things of the spirit; service activities (both individual and group); missionary and benevolent work—all these things will help teachers to transform lessons into life through self-expression.

How to GET RESULTS.¹

Plan in advance the ways in which you are going to enlist the self-activity of your pupils. Be specific in what you ask them to do; and when pupils make a perfectly fine contribution of any kind, show your appreciation by commending and using it.

Do what you require your pupils to do, and do it first. If you are going to ask them to make a harmony of the Gospels, make yours in advance. The teacher is a guide; and a guide knows, because he has traveled that way before.

Do not ask pupils to volunteer to draw a map, outline a lesson, etc. Take it for granted that you have their co-operation. Indicate that you need certain things for lessons that are to follow, and ask one or more of the group to work with you in getting things ready.

An educational exhibit of completed manual work will help to enlist co-operation in the future.

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Special recognition by an honor seal, or something of that sort, on promotion cards and certificates, will serve as an incentive in the Intermediate and Senior departments. The graded credit system and scholarship plans suggested in Chapters II. and III. are also worthy incentives.

Remember, too, that your own example is a mighty factor. If you expect service from your pupils, be a serving Christian yourself. Let the joy you find in service glow in your face and radiate in your life. It will call forth an answering joy and enthusiasm for service on the part of your pupils.

SOCIAL AND SERVICE ACTIVITIES.

But the instruction of the lesson period is only a part of the educational work of the church through its church school. The education of the "between lessons" period is equally important. The church school touches the physical, intellectual, social and service life of boys and girls; and self-expression along all of these lines must be called into play continually if pupils are to grow into the fullness of the stature of the Christ. The church in its educational program must provide a fitting environment for the expression of the social instincts; for the basic principle in work with young people is the recognition of the social element in education. Class and department social and service good times, especially if young people

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have a large share in planning and conducting such activities, mean growth in social ideals.

One departmental activity a quarter is the minimum in the church's program of work with young people, and a monthly departmental activity is always to be preferred. The following activities are merely suggestive:

1. Annual membership campaign. Usually in the month of October. Survey the community. Secure the names and addresses of all young people not attending church and Sunday school. Give each class a certain number of the names and addresses, and see how many they can win to regular attendance during the month that follows. Those not won that month may be given to another class the next month, etc.

2. Annual sale of Red Cross Christmas seals for the tubercular hospital fund. Take the church (or, in small towns, the telephone) directory. Apportion alphabetically its pages to the various classes in the departments of the Young People's Division, with the understanding that the sale of stamps (seals) is to begin the middle of November. The members of each class are to get in touch with persons whose names are on the pages assigned to them, and sell them their Red Cross seals for Christmas packages. Turn over to the Red Cross the funds received.

3. Be responsible for a community Christmas tree each year in some neglected district. Secure

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from the members of the church filled baskets to go to needy families, and that may be given out in connection with the tree on Christmas eve. Set the different classes at work filling surprise bags for the children of the poor. Secure donations of fruit, nuts, candy, etc., from merchants, to be given out on Christmas eve. In fact, let the young people plan and carry out the whole community Christmas-tree festival.

4. Annual department birthday social. Celebrate at one time all the birthdays for the year, by grouping together the pupils born in a given month. Appoint in advance a captain for each group. Then have each leader call his group together and work out a surprise stunt that will indicate, without telling, the month in which the group was born. For illustration:

January might take "The First" or "Snowbound," etc.

February, "Washington's Birthday," "St. Valentine," etc.

March, "The Vernal Equinox," "Inauguration Day," etc.

April, "April Showers," "Easter," "April Fool," etc.

May, "May Apples," "May Day," "Mothers' Day," etc.

Each group should get together at least once to practice their charade or stunt. On the night of the social the captain of each group will announce the number of facts or scenes in the charade his group is putting on, and the number of syll-

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bles in the word, or words in the phrase or sentence, they have in mind. Each group should be given five minutes in which to put their stunt on, and the other groups three minutes in which to guess what the month is and what word, phrase or sentence that month has in mind. The months ought not to be called in their calendar order. A blue ribbon may be awarded for the most clever stunt.

5. Fathers' and Sons' banquet or spread. The fathers to entertain their sons one year and vice versa. In one held recently in the downtown section of a city in the Central States only five sons brought their own fathers. The following subjects are good for toasts:

- “When Father Was a Boy.”
- “The Value of Comradeship.”
- “What a Boy Should Expect of His Dad.”
- “What a Dad Should Expect of His Boy.”
- “When I Get to Be a Man.”
- “When I Was a Boy.”
- “Being Friends with One’s Family.”

The following suggested banquet program from “All the Year Round Activities for Young People”¹ is suggestive:

THEME: “FATHER, SON AND COMPANY.”

Toast—“Introducing the New Firm.”—Toastmaster.

Toast—“The Senior Member of the Firm.”—A Father.

Music—Male quartet.

¹ White, Christian Board of Publication, St. Louis, Mo.

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Toast—"The Junior Member of the Firm."—A Boy.

Toast—"Backing the Firm."—Boys' Work Secretary of Y. M. C. A.

Music—Orchestra.

Toast—"The Finest Firm in the World."—The Pastor.
(This toast should include "Mother and God" as the "Company" in the firm.

Music—Male Quartet.

6. Mothers' Day¹ party or banquet. The mothers to entertain their daughters, and vice versa; or the whole department, both boys and girls, may entertain together. Usually a short program of music, recitations and stunts, followed by games and refreshments. If a banquet, then some such themes as "Getting Each Other's Viewpoint" or "Then and Now," around which the toasts may be arranged. The following program around the theme "Then and Now" provided a delightful evening of contrasts between the mothers and daughters of a generation ago and the present day:

Piano Solo During Ensemble.

Violin Trio.

Eats, Songs and Yells.

Toasts—Introducing theme, "Then and Now."—Toast-mistress.

"Daughters Then."—A Mother.

"My First Beau."—A Mother or Middle-aged Bachelor Woman.

"How He Proposed."—A Young Matron.

¹ "All the Year Round Activities for Young People," White (pp. 90-95), contains the playlet, "Then and Now."

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"The Funniest Thing that Happened on My Wedding Day."—A Woman.

Young Ladies' Quartet.

Toasts—"Daughters Now."—An Older Girl.

"Dates."—A Young Matron.

"Mates."—A Mother.

"Matrimony."—A Matron.

Duet.

Playlet—"Then and Now."¹—By Two Middle-teens Girls.

Story—"Home" (adapted from chapter on "Father" in "In the Morning Glow," by Gilson).

Hymn—"Blest Be the Tie that Binds."

Benediction.

7. The Fourth of July Christmas tree. Get in touch with some mission field of your own communion and find out the little things they need and can use in their work. Place the list on the bulletin-board or give out in written form to the presidents of organized classes within the department or division. Announce that on Fourth of July morning, afternoon or evening the gifts (one from each member in the department or division) are to be brought, packed in the missionary box, and shipped to the mission station in need. It will arrive sometime near Christmas. Sometimes this may be held in connection with a Fourth of July breakfast for young people, the group going in a body, after the box has been packed, to some park or playground to direct games for children and help to provide a sane and safe Fourth.

¹ "All the Year Round Activities for Young People," White (pp. 90-95), contains the playlet, "Then and Now."

GRADED EXPRESSION

8. Annual banquet for young people. Themes: "In Training," "Measuring Up," "Preparedness," "Rebuilding the Wall," etc. The following program will be suggestive as to how boys and girls and young people may be developed through planning and participating in affairs of this type:

BANQUET THEME: "MEASURING UP."

Toastmaster—An Older Boy or Girl.

Song—"America."

Invocation—The Minister.

EATS.

Class and Department Songs, Yells and Slogans.

Toast of Welcome.—Teen-age Boy or Girl.

Response.—By Pastor, Member of Church Board or Superintendent.

Toasts:

"The Girl that Measures Up."—By an Older Girl.

"The Boy that Measures Up."—By an Older Boy.

Duet or Solo.

Toasts:

"The Teacher that Measures Up."—By Teacher or Older Boy or Girl.

"The Class that Measures Up."—By a Class President.

"The Department that Measures Up."—By a Department Superintendent or Counselor.

Special Music.

Toasts:

"The School that Measures Up."—By the General Superintendent.

"The Life that Measures Up."—By the Pastor or an Outside Speaker.

Farewell Song.

Benediction.

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9. Participation in city-wide, county, State and regional Older Boys', Older Girls' and Young People's Conferences; and in the Young People's Division (Secondary) crusades for community betterment. See Chapters XIII. and XIV. of "The Boy and the Sunday School," by Alexander, for plans and program.

10. Participation in denominational young people's conferences, missionary conferences, summer schools and assemblies. Write your own missionary boards and Sunday-school headquarters for plans and programs.

PROGRAM BUILDING SOURCES.

The following list of books provides an abundance of material for the building or adequate and worth-while social and service programs of the nature of the pupils with whom we are to work, expression for young people. They should be made available to young people through the church's library.

“All the Year Round Activities for Young People,” White.

“Phunology,” Harbin.

“Ice-breakers,” Geister.

“It Is to Laugh,” Geister.

“Games for the Playground, Home, School and Gymnasium,” Bancroft.

“Good Times with Girls,” Moxcey.

“Camp and Outing Activities for Boys,” Cheeley-Baker.

“The Training School of Popularity,” Dennis (for girls).

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"Indoor Games and Socials for Boys," Baker.

"Missionary Education in Home and School," Diffendorfer.

"Graded Social Service," Hutchins.

"Bible Plays for Young People," Benton.

"Dramatized Missionary Stories for Young People," Russell.

"Dramatized Bible Stories for Young People," Russell.

TEACHING OUTLINE.

PURPOSE OF GRADED EXPRESSION.

1. Purpose of worship is to cultivate the feelings; purpose of instruction is intellectual—deals with acquisition of new ideas; the *purpose of expression* is motor—it deals with the acquisition of new *habits of action*.

2. *Activity* is the *fundamental law* in *human development*—it is *method* by which one comes into *possession* of *powers of self-expression*.

FORMS OF SELF-EXPRESSION.

1. Forms of self-activity are as varied as the phases of life itself, for the law of self-activity applies to every faculty of the human soul.

(1) Material world in which we live—home, church, school, community, etc.—provides the environment in which this self-activity finds expression.

2. Task of church is to provide young people with such a physical, intellectual, social and religious environment as will make possible their highest moral and spiritual development through self-expression.

TYPES OF EXPRESSION THAT MAY BE PROVIDED BY THE CHURCH SCHOOL.

1. Lesson expression:

(1) Oral:

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(a) Answering of questions, discussion, etc.

(b) Reports on assignments.

(c) Stories.

(d) Debates.

(2) Manual:

(a) Making of maps:

Physical—paper pulp, putty, plastecine or on sand-table to show relief of the land.

Political—outline maps, coloring sections to show extent of boundary.

Historical—outline maps for tracing of journeys, locating of events, etc.

Electrical—mechanical for the teaching of history and geography.

(b) Making of objects, models and curios.

(c) Posters, mottoes, slogans, etc.

(d) Harmony of Gospels (life of Christ).

(e) Biographical sketches, outlines, written answers to questions, etc.

(3) Moral and spiritual types:

(a) Living life of Bible characters. Dramatization, impersonation, pageantry, etc.

(b) Social and service types of expression.

HOW TO GET RESULTS.

1. Plan in advance the ways in which you are going to enlist the self-activity of your pupils.

(1) Be specific in what you ask pupils to do, and show appreciation by commending and using contributions.

2. Do what you are going to require your pupils to do, and do it first—in advance.

3. Let the pupils work with you in making and doing things.

4. An educational exhibit of completed manual work will help to enlist the co-operation of pupils in the future.

GRADED EXPRESSION

5. Special recognition, by honor seal or something of that sort, on diplomas and promotion day cards.

6. Your own example is a mighty factor. If you expect service, be a serving Christian yourself.

SOCIAL AND SERVICE ACTIVITIES.

1. Instruction of lesson period is but a part of educational work of church.

(1) Education of "between lessons" period is equally important.

2. Class and department social, recreational and service good times, especially if young people have a large share in planning and conducting such activities, result in growth and development in social and service ideals.

3. Organized-class program should include as a minimum at least one through-the-week meeting each month for social, recreational and service expression.

4. One departmental activity a quarter is the minimum for even a small-town or rural church in working out a program of social expression with young people. A once-a-month activity is much to be preferred:

- (1) Make the departmental social and service program seasonal in its appeal.
- (2) Have the young people make a social service survey for types of social and service expression in which they should engage.
- (3) Discuss the ten types of social and service activities presented on pages 236-242 of "Youth and the Church."

QUESTIONS FOR STUDY AND DISCUSSION.

1. Define activity and give the purpose of expression.
2. Name three types of lesson expression that may be used to advantage by teachers in church's school.

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3. Suggest five things that will help a teacher to get results in the field of lesson expression.
4. What is the minimum standard for class and department good times?
5. Outline a social and service departmental activity program for a year, giving suggestion for at least one good departmental activity a quarter.

X

THE ULTIMATE GOAL

WE have thought through together the origin and growth of the Young People's (Secondary) Division of the church's school with relation to the youth of the church. We have considered the nature of the pupils with whom we are to work, and the aims we hope to realize in the life of young people as we put our hands to the task of molding human clay into the fullness of the stature (physical, intellectual, social and spiritual) of the Christ. We have talked of the organization, the equipment, the program and the activities through which we hope to realize in the life of the youth of the church the ideals of Jesus in building among his fellow-men the kingdom of heaven.

Perhaps it would be well for us in this closing chapter to think through together *some things* that are *deeper* and more *fundamental* than any of the things we have considered hitherto, and that must be in the *life* of the *leadership* of the *youth* of the church if we are to *realize* the ultimate goal of the church for its youth; namely, to win to Christ, to hold and train for His service, and to enlist in

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His kingdom-building enterprise in the home, church, community and world.

The first emphasis must of necessity be on the "inner life" of the leadership of young people. In these days there is an overwhelming tendency to stress the external. Efficiency! Efficiency! We hear it on every hand! But no external efficiency, no skill in management and organization, no equipment, no special knowledge or knack in handling either individuals or groups of adolescents, will ever make up for an *inward lack* of the *spirit of Christ*. Nowhere is it more true than in dealing with young people that "*the letter killeth; but the spirit maketh alive.*" For whenever and wherever the *spirit of Christ* is enshrined in the heart of the leadership of young people—no matter how inadequate the organization and equipment, how poor the environment, how scant the opportunity for growth and training of youth in service—there *Christ is*, and there His life-giving power which perfects all human imperfections manifests itself. The spirit of Christ is not something external. It is an inward disposition that determines one's attitude toward God, toward man, and toward the problems of human experience. It has to do with the roots of life, determining conduct and ripening character.

The growth and development of one's own spiritual life is not something we can take for granted; for while it is true that man is by nature

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religious, it is also true that the religious instinct is subject to the same laws of growth and development that govern all other human powers. Exercise means growth; the lack of exercise, atrophy and death.

Is your own spiritual life growing from year to year? Bible study, prayer and meditation, daily Christian living—these are the avenues through which the soul grows Godward. Teachers and leaders of young people ought to be the happiest people in the world. In the preparation of lessons from week to week they should find real joy, for lessons studied prayerfully and conscientiously afford opportunity, not only for guiding the growth and development of boys and girls, but a steady and systematic growth in one's own spiritual life as well. Love your task; be passionately interested in your work, for the gospel story can never become "glad tidings" to others except through the personal manifestation of Christ's own miracle-working power in your soul.

Do you pray often, going apart, as Jesus did, into some place of quiet and solitude, and lifting your voice to God in prayer for your own life that it may be the human instrument used of Him for divine purposes? If not, then you are neglecting the means of growth which Jesus in His own life here on earth used most. Make a prayer list of your own pupils. Study their individual lives, their strength and weakness. Go often into your

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own closet apart, and there lift their names, one by one, to God in prayer. Read the seventeenth chapter of John—the High-Priestly prayer of our crucified Lord—and note how Jesus prayed for those whom the Father had entrusted to Him.

Are you weak, conscious of your own inability to live daily as a child of God should live? Take it to Him in prayer, for your strength cometh from Him. Do not pray to be excused because of some human frailty or inability. Pray to be used abundantly, for strength cometh through exercise. Phillips Brooks says: “Do not pray for easy lives. Pray to be stronger than you are. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. *But you shall be a miracle;* every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.”

Teachers and leaders of young people must not only be sincerely and devoutly spiritual, but they must have a faith that is genuine and stedfast. In these days of scientific investigation, when God, Christ and the human soul are being placed in the crucible of laboratory experimentation and observation, the teachers of the young must have the kind of a faith that shines through, and is triumphant over, all doubts. Suppose that science should discover that there is no such thing as God and the human soul. Would it kill faith, hope and love

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in humanity? Would it still be the longing in your life for companionship with an all-wise Father, the love of home and country, the joys and sorrows of your every-day life, your appreciation of the beautiful, or the feeling of sympathy that comes through fellowship in suffering? No! These things can not be disturbed by scientific investigation, because they are part of the warp and woof of humanity. Richard Watson Gilder says:

“Wherever there are tears and sighs,
Wherever there are children’s eyes,
Wherever man calls man his brother
And loves, as himself, another,
Christ lives.”

The task of the teacher and leader of young people is to *live* Christ a little better every day, and they will *feel* God, for *Christ* and the *Father* are *one*. “Other foundation can no man lay [scientist or otherwise] than that which is laid, which is Jesus Christ.” Do you associate closely enough with Christ to say with Paul, “For I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day”? Try it; it will give you the triumphant faith, and help you to lead boys and girls through the critical years of adolescence.

The leadership of youth must have not only a faith that is sure and stedfast; but a hope that is eternal, that knows no such thing as discouragement, that sees no insurmountable difficulties, that

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radiates joy and enthusiasm in service, that out of weakness and inefficiency brings strength and perfection. Youth in its very nature demands a leadership that is interested, optimistic and enthusiastic. Young people know no such thing as failure. With them there is no limit of energy, of capacity or of power; and they will not follow long leadership that is uninterested, that does little or nothing, or that fails to bring to a successful completion things that have been begun. They want to be challenged to do big things in a big way; and they need to be guided, directed and encouraged by a wise and enthusiastic leadership to bring to a successful fruition every enterprise that is begun.

Then, too, the teachers and leaders of young people must have love for Christ, His church and His kingdom; and it must be love of the sacrificial sort. Jesus expressed the kind of love we must have when He said to His disciples, "Love one another as I have loved you;" and then He gave *His life* to evidence how great was that love. If you are unwilling to deny yourself; unwilling to forget your own desires, pleasures, ambitions, for the good of the individual, the church and the kingdom—you can not hope to lead adolescents into the fullness of the abundant life. The test of your efficiency is not how many facts you have taught your pupils, but what boys and girls under your leadership have become. Phillips Brooks says:

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"Greater than anything else in education, vastly greater than any question about how many facts a teacher may have taught his pupils, there must always be this other question: Into what presence has he introduced him; before what standard has he made his pupil stand? In the answer to that question are all the deepest issues of the pupil's life." Are you introducing your boys and girls to Him from year to year with ever-increasing power and skill? Are you helping them to realize in their own lives the Christ ideal in life and conduct? Love, of a sacrificial sort, embodying itself in your life will do more to vitalize and personalize the spirit of Christ in the lives of young people than any other force. Read the thirteenth chapter of First Corinthians and ask yourself how many of the attributes of love are finding increasing expression in your own daily life. *What you are will determine in a large measure what you are able to help your pupils to become.*

The goal of Christian education is to produce, through worship, instruction and expression groups of trained, consecrated Christian lives dedicated to the task of building in this world the kingdom of God. It can only be realized through a leadership that is on fire with the love and passion of Christ for the souls of men everywhere. It requires a leadership that feels, that knows, that cares. When in all the body of Christ we shall

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come to have groups of *knowing, feeling, caring teachers* who see the whole task of the church with relation to the kingdom-building enterprise of our Lord, and their share in that task, then we will be in position to realize in the life of young people the view of a world church, a world program, and a world kingdom.

Just now the world is feeling after God as it has not felt before; just now the world is calling upon God as it has not called before. America is calling, war-cursed Europe is calling, Asia's needy millions are calling, the dark-skinned Africans are calling, the whole of Latin America is calling, the islands of the seas are calling; while the coming of the kingdom, the Fatherhood of God and the brotherhood of man, wait for the *teachers of youth* to so *live, teach and serve* as to inspire the youth of the church to bring to pass in this world the *kingdom of God*.

Leaders of youth, purge, therefore, yourselves. Live purely, love passionately, serve supremely, for "the King's business requireth haste."

TEACHING OUTLINE.

GOALS TO BE ACHIEVED.

1. The ultimate goal of the church for its youth is:
 - (1) To win to Christ.
 - (2) To hold and train for service.
 - (3) To enlist in the kingdom-building enterprise in the home, church, community and world.

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THINGS FUNDAMENTAL IN THE ACCOMPLISHMENT OF THESE GOALS.

1. Essential in the life and leadership of the youth of the church:

- (1) The spirit of Christ.
 - (a) "*The letter killeth, but the Spirit maketh alive.*"
 - (b) No external efficiency will make up for an inward lack of the spirit of Christ.
 - (c) Not something external, but an inward disposition that determines one's attitude toward God, man and the fundamental problems of human experience.
 - (d) It has to do with roots of life, determining conduct and ripening character.
- (2) Growth and development of one's own spiritual life.
 - (a) May not be taken for granted.
 - (b) Spiritual development is subject to the same laws of growth and development that govern all other human powers. *Exercise* means *growth, lack of exercise, atrophy and death.*
 - (c) Avenues through which the soul grows Godward:
 - Bible study and correlated subjects.
 - Prayer and meditation.
 - Daily Christian living.
- (3) Three foundation stones in building a Christlike character:
 - (a) A *faith* that is *genuine and stedfast.*
"Live Christ and you will feel God, for He and the Father are one."
Associate closely enough with Christ to say with Paul, "For I know in whom I have believed, and am persuaded that he is able to

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guard that which I have committed unto him against that day.'

(b) A *hope* that is *eternal*:

That knows no such thing as discouragement, that sees no insurmountable obstacles, that radiates joy and enthusiasm in service.

(c) *Love* for *Christ*, His *church*, and the *kingdom*.

Love of a sacrificial sort, embodying itself in your life, will do more to vitalize and personalize the spirit of Christ in lives of young people than any other force.

GOAL OF CHRISTIAN EDUCATION.

1. To produce through worship, instruction and expression groups of trained, consecrated, Christian lives dedicated to the task of building in this world the kingdom of God.

(1) Can be realized only by a leadership that is on fire with the love and passion of Christ for souls of men.

(a) Requires a leadership that *feels*, that *knows*, that *cares*.

(b) Teachers that see whole task of church, and their share in that task, will enable us to realize in the life of young people the view of—
A world church.

A world kingdom.

A world program.

2. World is *feeling* after *God* and *calling* upon *God* as it has never felt and called before:

(1) The coming of the kingdom waits for leaders of youth to so *live, teach* and *serve* as to *inspire* youth to bring to pass in this generation the kingdom of God.

3. Leaders of youth, purge yourselves. Live purely, love passionately, serve supremely, for "the King's business requireth haste."

THE ULTIMATE GOAL

QUESTIONS FOR STUDY AND DISCUSSION.

1. Name the three goals to be achieved by the church in working with young people.
2. What five things are essential in the life and leadership of the youth of the church if these goals are accomplished?
3. What are the avenues by which leaders of young people may develop their individual spiritual lives?
4. What is the goal of Christian education?
5. To accomplish this goal, what three things are required of the leadership of the youth of the church?

EXAMINATION QUESTIONS¹

METHODOLOGY UNIT (YOUTH AND THE CHURCH),
YOUNG PEOPLE'S SPECIALIZATION, STAND-
ARD TEACHER-TRAINING COURSE

EXPLANATION.

The questions listed below are presented with the idea that the student should be able to *apply*, not only the *knowledge* gained by the study of this text, but also to show conclusively that he is able to *use* the information in a practical way. The aim of the new Standard Teacher-training Course is to prepare teachers and leaders for intelligent, effective Christian leadership in the local church. In realizing this *aim*, the mastering of the content in the text-books is secondary,—ability to apply the knowledge gained through the study of the texts to concrete situations is of prime importance. Think through carefully your own local church situation and answer these questions on the text in the light of the needs of young people and the way in which your church is meeting and should meet these needs.

QUESTIONS.

1. What is the real work of the church, and what are the natural units of organization for correlating the educational, evangelistic and missionary work of the church?
2. (a) State the aim of Christian education. (b) With the aim of Christian education in mind, give four reasons

¹ Used with the permission of the Department of Religious Education of the United Christian Missionary Society.

EXAMINATION QUESTIONS

for the reorganization of young people's work in the local church.

3. Give the specific aims for the Intermediate (12-14) years, and suggest a simple form of departmental organization which will help in accomplishing these aims.

4. With the International Graded Lessons in mind suggest a simple standard of required work for the Senior (15-17) years, covering memory work, outlines, themes, etc., and give a system of credits for the Senior department that will help the pupil to master the required content.

5. (a) Name five good elective courses for young people's classes. (b) Suggest a correlated educational program covering the work of the Bible school, Christian Endeavor and missionary circles for the Young People's (18-24) department.

6. Discuss class groupings (size, sex, etc.) and suggest a simple plan of organization for Intermediate, Senior and Young People's classes.

7. (a) Give three reasons for fourfold programs of development for young people. (b) Name three things that should be included in (1) physical, (2) intellectual, (3) social and (4) religious program for Intermediates and Seniors.

8. (a) Name the essential steps in lesson-building. (b) Select one of the following lessons¹ and outline in detail your method of lesson development:

- (1) Intermediate (second year), "Hezekiah, the King Who Trusted Jehovah." Biblical material, 2 Kings 18-20; 2 Chronicles 29-32; Isaiah 36-38.
- (2) Senior (first year, Lesson VI.), "Jesus Resisting Temptation." Biblical material, Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13; John 1: 19-34.

9. (a) Define worship. (b) Give the purpose of worship. (c) Select a theme of worship and outline a worship

¹ Access to Bible and lesson material is permissible.

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program around that theme for either the Intermediate or Senior department.

10. (a) Define activity and give the purpose of expression.
- (b) Name three types of lesson expression. (c) Name three types of lesson expression and suggest five things that will help a teacher to get results in the field of lesson expression.
- (c) Describe a good social or service departmental activity for each quarter of the year.

NOTE.—The preceding list of questions is suggested for examination purposes where "Youth and the Church" is used as the text-book for the "methodology unit" of the new Standard Teacher-training Course.

A CLASSIFIED LIST OF BOOKS FOR TEACHERS AND LEADERS OF INTERMEDIATES, SENIORS AND YOUNG PEOPLE

ADOLESCENT PSYCHOLOGY.

Slattery, *The Girl in Her Teens*, Pilgrim Press, Boston, Mass.

Moxcey, *Girlhood and Character*, The Abingdon Press, New York City.

Slattery, *The Girl and Her Religion*, Pilgrim Press, Boston, Mass.

McKeever, *Training the Girl*, The Macmillan Company, New York City.

Slattery, *The Girl and Her Community*, Pilgrim Press, Boston, Mass.

Espey, *Leaders of Girls*, The Abingdon Press, New York City.

Lowry, *Confidences* (talks to a girl about herself), Forbes & Company, Chicago, Ill.

Hall, *From Youth to Manhood*, Association Press, New York City.

Lowry, *Truths* (talks to a boy about himself), Forbes & Company, Chicago, Ill.

Forbush, *The Boy Problem*, The Westminster Press, New York City.

Burr, *Adolescent Boyhood*, The Seminar Publishing Company, Springfield, Mass.

McKeever, *Training the Boy*, The Macmillan Company, New York City.

McKeever, *Brothering the Boy*, Griffith & Rowland Press, Philadelphia, Pa.

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Alexander, *The Boy and the Sunday School*, Association Press, New York City.

King, *The High School Age*, The Bobbs-Merrill Company, Indianapolis, Ind.

Mudge, *The Psychology of Early Adolescence*, The Caxton Press, New York City.

Richardson, *The Religious Education of Adolescence*, The Abingdon Press, New York City.

Alexander, *The Sunday School and the Teens and The Teens and the Rural Sunday School*, Association Press, New York City.

METHODS.

Athearn, *The Church School*, The Pilgrim Press, Boston, Mass.

Maus, *Youth and the Church*, The Standard Press, Cincinnati, O.

Thompson, *Handbook for Workers with Young People*, Abingdon Press, New York City.

Foster, *Problems of Intermediate and Senior Teachers*, The Westminster Press, Philadelphia, Pa.

Foster, *The Intermediate Department*, The Westminster Press, Philadelphia, Pa.

White, *All the Year Round Activities for Young People*, Christian Board of Publication, St. Louis, Mo.

Hodgdon, *Promotion Day Plans for the Young People's Division*, Christian Board of Publication, St. Louis, Mo.

Dennis, *The Training School of Popularity*, Christian Board of Publication, St. Louis, Mo.

Specialization Units of New Standard Teacher-training Course (obtainable from all publishers).

MISSIONARY METHODS.

Diffendorfer, *Missionary Education in Home and School*, The Abingdon Press, New York City.

A CLASSIFIED LIST OF BOOKS

Beard, *Graded Missionary Education in the Church School*,
Griffith & Rowland Press, Philadelphia, Pa.

Hutchins, *Graded Social Service*, The University of Chicago
Press, Chicago, Ill.

Trull, *Missionary Methods for Sunday-school Workers*,
Missionary Education Movement, New York City.

Stowell, *Making Missions Real to the Teens*, Missionary
Education Movement, New York City.

Trull, *The Sunday-school Teacher and the Program of
Jesus*, Missionary Education Movement, New York City.

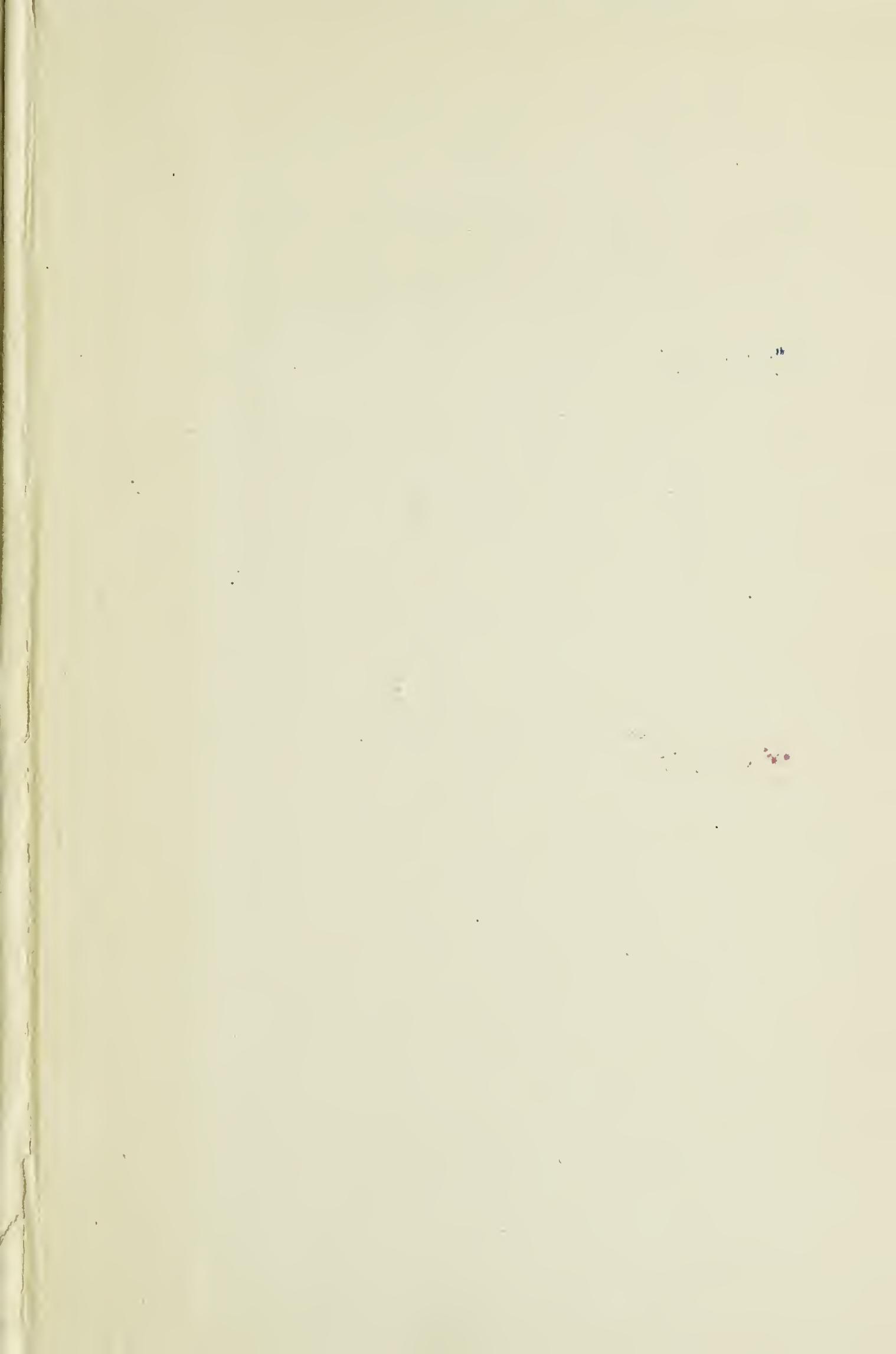
Trull, *Missionary Programs and Incidents*, Missionary Ed-
ucation Movement, New York City.

Story-telling Prof. St. John "Story + Story-
telling".
United Ch. Mission. Soc., 1501 Chestnut St., Phila.
See pp. 217, 242, No.

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